

selected, we should find the same great outlines of Scripture history, the same precepts of faith and morality. The laws of Moses, which are scattered through five books, may be seen all together in their natural order, collected by Cornelius a Lapide and Calmet. But the Spirit of God was pleased to intersperse historical facts among them, which both show the occasion on which they were given, and enable us to read them with greater pleasure and satisfaction. The four preceding books might be compared to the four Gospels; Deuteronomy represents the whole, (V. Bede,) and may be styled a Diatesseron, as it recalls to our mind the great Creator of all things, who was about to fulfil the promises which he had made to the Patriarchs. Almost all those to whom Moses addresses himself, had been unborn or very young, when their parents received God's commands at Sinai, and wandered in the desert. He therefore gives them an account of what had happened during the last eventful period of forty years. He shows what had brought on so many disasters, and cautions his hearers, that if they imitate the perfidy of their fathers, as he foresees, with sorrow, that they will, (chap. xxxi.,) they must expect to be treated with no less severity. This prediction we behold verified, at the present day, in the persons of the scattered remnants of Israel. How sublime! how terrifying are the truths which Moses enforces with so much earnestness! The same threats which he denounces against the perfidious Jews regard us in some measure. If we feel not their effects at present, in being driven out from our country, we have more reason to fear lest we should be excluded from our heavenly inheritance, if we do not repent. H.

CHAPTER I.

^a repetition of what passed at Sinai and Cades-barne: and of the people's murmuring, and their punishment.

THESE are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over against the Red Sea, between Pharan and Thophel, and Laban and Haseroth, where there is very much gold:

2 Eleven days' journey from Horeb, by the way of Mount Seir, to Cades-barne.

3 In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel, all that the Lord had commanded him to say to them:

4 After that he had slain Sehon, king of the Amorites, who dwelt in Hesebon: and Og, king of Basan, who abode in Astaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:

6 The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain:

7 Turn you, and come to the mountain of the Amorites, and to the other places that are next to it, the plains, and the hills, and the vales, towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.

8 Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers, Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

9 And I said to you at that time:

10 I alone am not able to bear you: for the Lord

^a A. M. 2553, A. C. 1451.—^b Num. xxi. 24.—^c Exod. xviii. 18.—^d John vii. 24.

CHAP. I. VER. 1. *Beyond.* The eastern side of the Jordan is so called in Scripture, with reference to the promised land. M.—Heb. may mean also, “on this side, or at the passage” about Bethabara, “the house of passage,” near which the Hebrews were encamped, and where Josue probably crossed over the Jordan, as it was the usual ford. Calmet seems to think that these two first verses have been inserted by Esdras, &c., or interpolated, as he says Moses never crossed the Jordan, and certainly addressed the Hebrews near that river, at a great distance from the Red Sea: but the text does not assert the contrary. It only determines that the place where he harangued them was a part of the wilderness, or the plains of Moab, over against the Red Sea, which they had left when they came from Asiongaber, unless the term *Suph*, which signifies red, may be a proper name of the station Supha, near the torrent Zared, (Num. xxi. 14,) as Calmet maintains. If this be admitted, this difficulty vanishes, for the camp of Israel was certainly over against, and not even remote from this place.

VER. 2. *Cades-barne.* All the distance between Horeb and the Jordan, by Mount Seir, on the road to Cades-barne, might have been travelled in eleven days' time, being about 300 miles; or the Hebrews were so long in going thither. Num. xxxiii. 17. C.—It was to punish the Israelites for their frequent rebellions that they were condemned to wander in that wilderness forty years. D.—They might have entered the promised land when they first came to Cades-barne, from Mount Horeb, (Num. xiii. 1, 27,) which, even by the circuitous road of Mount Seir, would not have taken them above eleven days. He mentions this to remind them of their folly. His discourse turns upon the chief occurrences of the forty years' journey; and hence, *these are the words*, (ver. 1,) may refer not only to what he was going to say, but also to the commands which he had already notified to the Israelites, from the passage of the Red Sea till the station Abel-sicim, upon the banks of the Jordan. Num. xxxvi. 13. H.—Deuteronomy contains a recapitulation of the law, and therefore it was to be read aloud to all the people on the feast of tabernacles, every seventh year; and the new kings, or

your God hath multiplied you, and you are this day as the stars of heaven, for multitude.

11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

12 I alone am not able to bear your business, and the charge of you and your differences.

13 Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers.

14 Then you answered me: The thing is good which thou meanest to do.

15 And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, saying: Hear them, and judge that which is just: “whether he be one of your country, or a stranger.

17 There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me and I will hear it.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we passed through the terrible and vast wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cades-barne,

^e Lev. xix. 15; Infra, xvi. 19; Prov. xxiv. 23; Eccl. xlvi. 1; James ii. 1.

rulers of the Hebrews, were commanded to transcribe it, and every day read some part for the rule of their conduct. Chap. xvii. 18; and xxxi. 10. T.

VER. 3. *Month*, corresponding with our January, if the ecclesiastical calculation be followed; but if we date from Tisri, this *eleventh month* will be over July or August. Moses died on the 7th of the following month. D.

VER. 4. *Astaroth* signifies “sheep,” particularly ewes, with their dug-distended with milk. Hence the Sidonians formed the idea of their Astarte, (Kings xi. 5. H.—The Rabbins say that Astaroth denotes large mountains generally covered with sheep. *Astaroth-Carnaïm* was the city. Euseb.—Here the famous Og resided, though he was defeated at Edrai, as the Heb. intimates. C

VER. 5. *Expound.* He begins, as usual, with commemorating the wonders of God, in favour of an ungrateful people. This book may be considered as a supplement to the other four books. C.—We need not wonder, therefore, if we find some new observations.

VER. 7. *Turn you.* The Hebrews, after the passage of the Red Sea, seemed to turn their backs upon the promised land, to go southward. Now, therefore, they are ordered to bend their course to the north, and to enter Chanaan, (H.) or the western side of the lake of Sodom, where the *Amorrhites* dwelt. C.—Then *mountain*, and the other *hills*, and *plains*, and *vales*, (Heb. *sephela*, mentioned 1 Mac. xii. 38,) as far as the Nile and the Mediterranean, were the southern limit of the *Chanaanites*, whose country extended to Libanus. See Num. xxxiv. H.—God promises also to deliver the country as far as the *Euphrates* to the Hebrews provided they continue faithful to him. Chap. xix. 8. As they neglected this condition, they never possessed the whole country, not even that of Chanaan, unmolested. Yet the whole was *tributary* to them in the days of David and Solomon. S. Aug. q. 21. in Jos. Masius. T.

VER. 9. *I said*, following the advice of Jethro. Exod. xviii. 18.

VER. 15. *Who, &c.* Heb. “and *ssotrim* (officers like our serjeants, designed to publish and execute the sentence of the judges) over or among your tribes.”



20 I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

22 *And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

23 And because the saying pleased me, I sent of you twelve men, one of every tribe:

24 Who, when they had set forward, and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

25 Taking of the fruits thereof, to show its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.

28 Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

29 And I said to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all.

31 And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

32 And yet for all this you did not believe the Lord your God,

33 *Who went before you in the way, and marked out the place wherein you should pitch your tents; in the night showing you the way by fire, and in the day by the pillar of a cloud.

34 And when the Lord had heard the voice of your words, he was angry and swore, and said:

35 *Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

36 Except Caleb, the son of Jephone: for he shall see it, and to him I will give the land, that he hath trodden

* Num. xiii. 3, and xxxii. 8.—^b Exod. xiii. 21; Num. xiv. 14.

VER. 23. *Pleased me.* Even Moses was deceived by the appearance of prudence: and God permitted the people to follow the directions of their cowardice, ver. 26, 32; chap. ix. 29; Num. xiii. 1. C.

VER. 26. *Being.* Heb. "but rebelled against, irritated, or rendered useless," &c. C.

VER. 30. *For you.* Sept. "he will defeat them along with you." For man must do something. S. Aug. q. 1.

VER. 37. *Neither, &c.* Heb. simply, "The Lord was also angry with me on your account," &c. Moses had been so long witness of the rebellions of the Hebrews, that at last he gave way to a certain diffidence, when he was ordered by God to give them water out of the rock. He was afraid that the Lord would not bear any longer with their repeated acts of ingratitude, nor work a miracle on this occasion. Chap. iii. 26; Num. xx. 12. H.—He had also consented to the sending of the twelve spies imprudently. D. Ver. 23.

VER. 39. *Evil.* These words were spoken by God to the Hebrews, after they had refused to go from Cades-barne, to take immediate possession of the land of

upon, and to his children, because he hath followed the Lord.

37 Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither.

38 But Josue, the son of Nun, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

39 Your children, of whom you said that they should be led away captives, and your sons, who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

40 But return you and go into the wilderness by the way of the Red Sea.

41 *And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

42 The Lord said to me: Say to them: "Go not up, and fight not, for I am not with you: lest you fall before your enemies."

43 I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

44 And the Amorrhite that dwelt in the mountains, coming out, and meeting you, chased you, as bees do and made slaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

46 So you abode in Cades-barne a long time.

CHAP. II.

They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon, king of Hesbon.

A ND departing from thence, we came into the wilderness, that leadeth to the Red Sea, as the Lord had spoken to me: and we compassed Mount Seir a long time.

2 And the Lord said to me:

3 You have compassed this mountain long enough go towards the north:

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that you stir not against them: For I will not give you of their land so much as the step of one foot can tread upon, because I have given Mount Seir to Esau, for a possession.

* Num. xiv. 23; Psal. xciv. 11.—^d Num. xiv. 40.—* Num. xiv. 42.

Chanaan, and not after Moses had offended at the waters of contradiction, which happened only a short time before his death. H.

VER. 40. *Sea.* This they deferred complying with for a long time, (ver. 46,) and then they directed their course along Mount Seir, towards the west, and encamped at Hesmona. C.—Many years after, they arrived at a different branch o' the Red Sea from that which they had crossed. Num. xxxiii. 30, 35. H.

VER. 46. *Time.* Heb. adds, "according to the days that you abode." A. the time that the Hebrews spent in that neighbourhood they remained at Cades-barne. C.

CHAP. II. VER. 1. *Sea,* encamping again at Mosera. When they were at Asiongaber they were ordered to go to the north, by the mountains of Idumea or of Seir. Being arrived at Cades, they attempted to penetrate into Chanaan, by the road of the spies, but were repulsed. Upon which they asked leave of the Idumeans to pass through their country, lying south of the Dead Sea, but could not obtain permission, and God would not suffer them to force a passage, but ordered them to go round their territories. Num. xx. and xxi. C.

6 You shall buy meats of them for money, and shall eat: you shall draw waters for money, and shall drink.

7 The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness for forty years, and thou hast wanted nothing.

8 And when we had passed by our brethren, the children of Esau, that dwelt in Seir, by the way of the plain from Elath, and from Asiongaber, we came to the way that leadeth to the desert of Moab.

9 And the Lord said to me: "Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10 The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

11 They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

12 The Horrites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.

13 Then rising up to pass the torrent Zared, we came to it

14 And the time that we journeyed from Cades-barne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn:

15 For his hand was against them, that they should perish from the midst of the camp.

16 And after all the fighting men were dead,

17 The Lord spoke to me, saying:

18 Thou shalt pass this day the borders of Moab,^b the city named Ar:

19 And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession.

20 It was accounted a land of giants: and giants

^a Num. xxi. 13.—^b A. M. 2553, A. C. 1451.

VER. 7. *Knoweth*, or approveth, directing by his loving providence. Psal. L, and xxxvi. 18.

VER. 9. *Moabites*. They allowed the Hebrews to pass, as the Idumeans had done (ver. 29); but they treated them with no peculiar marks of affection, (chap. cxiii. 3,) nor would they suffer them to go across their country. Judg. xi. 17.—*Ar* is sometimes called Rabbath Moab, "the great city of the Moabites," (Jos. iii. 25,) and Areopolis. Euseb.

VER. 10. *Emin* signifies "the terrible," or "men of cubits or length." See Num. xiii. 33. They had been probably ruined in the war of Chedorlahomor, Gen. xiv. 5,) a little before the birth of Moab. C.

VER. 11. *Giants*. Heb. *Raphaim*, which Grotius thinks is a word retained from the primitive language. It sometimes denotes giants, and those who grow in hell, on account of the great antiquity of the Raphaim. Job xxvi. 5. Og was one of their descendants, and inhabited the same country which they had occupied in the days of Abraham. Chap. iii. 2. C.—They lost much of their power in the war of Sodom. Some of them fled into the land of the Philistines, and established themselves there, 1 Kings xxi. 16.

VER. 12. *Gave him*, on the east side of the Jordan. They had not yet taken possession of Chanaan. But Moses foresees that they shortly will; and in this sense we may translate, "Esau dwelt there, as Israel will in the land," &c., ver. 20. The neighbouring nations could not rationally object to their coming, as they themselves had dispossessed the former owners of the land, ver. 20, 23. C.

formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great, and many, and of tall stature, like the Enacims, whom the Lord destroyed before their face and he made them to dwell in their stead,

22 As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrites, and delivering their land to them, which they possess unto this day.

23 The Hevites also, that dwelt in Haserim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them, and dwelt in their stead.

24 Arise ye, and pass the torrent Arnon: behold I have delivered into thy hand Sehon, king of Hesebon, the Amorrhite, and begin thou to possess his land, and make war against him.

25 This day will I begin to send the dread and fear of thee upon the nations, that dwell under the whole heaven that when they hear thy name they may fear and tremble, and be in pain like women in travail.

26 "So I sent messengers from the wilderness of Cademoth to Sehon, the king of Hesebon, with peaceable words, saying:

27 We will pass through thy land, we will go along by the high way: we will not turn aside neither to the right hand nor to the left.

28 Sell us meat for money, that we may eat: give us water for money, and so we will drink. We only ask that thou wilt let us pass through,

29 As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land, which the Lord our God will give us.

30 And Sehon, the king of Hesebon, would not let us pass: because the Lord thy God had hardened his spirit and fixed his heart, that he might be delivered into thy hands, as now thou seest.

31 And the Lord said to me: "Behold I have begun to deliver unto thee Sehon, and his land; begin to possess it.

32 And Sehon came out to meet us with all his people to fight at Jasa.

33 And the Lord our God delivered him to us: and we slew him, with his sons, and all his people.

^a A. M. 2553.—^b Num. xxi. 21.—^c Amos i. 9.

VER. 20. *Zomzommim* means "wicked wretches," famous for their stature, &c. M.—They are probably the same nation as the Zuzim. Gen. xiv. 5.

VER. 21. *Enacims*. See on this race of giants what has been said, Num. xiii. 23. They made place for the Zomzommim, as the latter did for the Ammonites. H.

VER. 22. *Horrhites*, so called because they dwelt in caverns. S. Jerom.

VER. 23. *Haserim*, the same as Haseroth. Num. xxxiv. 17.—*Gaza* belonged to the Philistines. The intermediate country, or the south part of Chanaan, occupied by the Hevites, was seized by invaders from the isle of Cyprus, (Heb. Caphar torum. C. Gen. x. 14,) or from Egypt, which the Nile intersects, forming many islands, in the Delta. Jer. xlvi. 4. The *Cappadocians*, who dwelt in Asia Minor on the Euxine Sea, were a different nation, and sprung from Japhet. T.

VER. 25. *Heaven*. All who hear of thy exploits will have cause to fear. H.

VER. 26. *Cademoth*, "to the east" of the Arnon. There was a city of the same name on the other side of its banks, which belonged to Sehon, and was given afterwards to the Levites. 1 Par. vi. 79. C.

VER. 29. *As, &c.* These nations had only permitted them to pass along their borders, and furnished them, through fear, (ver. 4,) with the necessities of life. Sehon will not even grant so much.

VER. 30. *Hardened, &c.* That is, in punishment of his past sins, he left himself to his own stubborn and perverse disposition, which drew him to his ruin. See the note on Exod. vii. 3. Ch.—God did not soften his heart, (M.) nor mak-



34 And we took all his cities at that time, killing the inhabitants of them, men, and women, and children. We left nothing of them,

35 Except the cattle, which came to the share of them that took them: and the spoils of the cities, which we took:

36 From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad, there was not a village or city, that escaped our hands: the Lord our God delivered all unto us:

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places, which the Lord our God forbade us.

CHAP. III.

The victory over Og, king of Basan. Ruben, Gad, and half the tribe of Manasses, receive their possession on the other side of the Jordan.

THEN we turned^a and went by the way of Basan: and Og, the king of Basan, came out to meet us with his people to fight in Edrai.

2 And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon, king of the Amorrhites, that dwelt in Hesebon.

3 So the Lord our God delivered into our hands Og also, the king of Basan, and all his people: and we utterly destroyed them,

4 Wasting all his cities at one time; there was not a town that escaped us: sixty cities, all the country of Argob, the kingdom of Og, in Basan.

5 All the cities were fenced with very high walls, and with gates and bars, besides innumerable towns that had no walls.

6 And we utterly destroyed them, as we had done to

^a A. M. 2553.—^b Num. xxi. 34.—^c Num. xxi. 35.

him see the danger to which he was exposing his dominions, by provoking such an army. H.

VER. 34. *Killing*, according to God's express command. Chap. xx. 16. M.

VER. 37. *Jeboc*, towards its source: for both sides of the torrent were taken by the Hebrews from the kings Sehon and Og, who had already driven the Ammonites farther into the mountains, on the east. H.—When these demanded the conquered country to be restored to them, Jepheth showed that their claim was inadmissible. Judg. xi. 13. C.

CHAP. III. VER. 1. *Turned*. Instead of going straight forward across the Jordan we directed our arms against Basan, in the north. See Num. xxi. 33.

VER. 4. *Country*. Heb. "the line" with which lands were measured. Chap. xxxii. 9.—*Argob* may signify rich and fertile; "all that fertile region, the kingdom of Og." Vatable thinks that Basan, Argob, and Trachonitis, denote the same country. But Cellarius observes, that the last-mentioned country was ill cultivated and very poor, the inhabitants living mostly in the caverns of rocks, whereas Argob or Basan was adorned with sixty cities.

VER. 6. *Utterly*. Yet out of the ruins they soon raised other strong cities. Num. xxxii. 26. All the walls were not probably demolished, (ver. 19,) but only a part, so that they might be repaired with no great labour or expense. The inhabitants were all destroyed, that they might not pervert the Hebrews by their bad example; and because God had pronounced the sentence of death upon them, in punishment of their crimes. Heb. seems to insinuate that the cities were destroyed only by the death of the inhabitants. "We subjected them to anathema by utterly destroying the men," &c. H.—We devoted to utter ruin the men, women, and children of the cities which we took. C.

VER. 8. *Beyond*. East of the promised land of Chanaan, which the sacred writers have generally in view. H.—Heb. *bābor*, means, "alongside, opposite to, at the passage, on this side," &c. See chap. i. 1; 3 Kings iv. 24. C.—There is no need, therefore, to suppose that this and similar passages have been inserted by a later writer. H.—*Hermon*, which profane authors commonly call Antilibanus, (C.) was a part of the range of the mountains of *Galaad*, by which name it goes frequently, though it be also denominated Seon, or Sion, (chap. iv. 48. M.) and the different nations had other names for it, ver. 9. H.

VER. 11. *Giants*. Heb. "Raphaim." Og was the only survivor of this family in Basan, though there were other giants dispersed throughout the land. 1 Par. xx. 6. T.—Some of the stock of Rapha were also seen afterwards at Geth, but they did not reign in the country of their fathers, as Og alone did at this time.

Sehon, the king of Hesebon, destroying every city, men, and women, and children:

7 But the cattle, and the spoils of the cities, we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mountain Hermon,

9 Which the Sidonians call Sarion, and the Amorrhite Sanir:^d

10 All the cities, that are situate in the plain, and all the land of Galaad and Basan, as far as Selcha, and Edrai, cities of the kingdom of Og, in Basan.

11 For only Og, king of Basan, remained of the race of the giants. His bed of iron is shown, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

12 And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of Mount Galaad:^e and I gave the cities thereof to Ruben and Gad.

13 And I delivered the other part of Galaad, and all Basan, the kingdom of Og, to the half tribe of Manasses, all the country of Argob: and all Basan is called the land of giants.

14 Jair, the son of Manasses, possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Gad, I gave of the land of Galaad, as far as the torrent Arnon, half the

^d Infra, iv. 48.—^e Num. xxxii. 29.—^f Num. xxi. 34.

Jos. xv. 14; xvii. 15. Heb. may be, "Now Og, king of Basan, was a remnant of the Raphaim." C.—Sept. "for, moreover, Og . . . was left of the Raphaim."—*His bed* was 13½ feet long, and 6½ broad, taking the cubit at 18 inches, with Arbuthnot; though Calmet allows 20½ French inches, which are greater than ours. As beds are commonly made larger than the person who lies in them, he concludes that Og might be 14 or 15 feet high, unless he was possessed with the same vanity as Alexander the Great, who caused beds five cubits long to be left in his camp, when he returned from his Indian expedition, in order that the people might think that his soldiers were of a gigantic stature.—*Iron*. Bedsteads are frequently made of iron, brass, silver, or gold, in hot countries, for the sake of cleanliness and grandeur. Prov. xxv. 11; Est. i. 6. The Parthian kings reserved to themselves the privilege of lying on golden beds. Josep. ix. 20. The Thebans made beds of iron and brass out of the spoils of Platea, and consecrated them to Juno. Thucyd. iii.—*Ammon*. Heb. "Behold his bedstead was of iron; is it not in Rabbath?" &c. This town is called Rabbatamana, by Polybius; and Ammana, by Eusebius, who says it had afterwards the name of Astarte, till Ptolemy Philadelphia gave it the title of Philadelphia. It lay to the east of Jazer, not far from the Arnon. Cellar. iii. 14. It is probable that the bed of Og continued in this city till it was taken by David, 2 Kings xii. 30. How the Ammonites got possession of it we do not know. Until this present day, (ver. 14,) is an expression often used in Scripture to denote an event which had taken place at no very great distance of time. Chap. xi. 4. Thus S. Matthew, (xxvii. 8,) writing about eight years after the ascension of our Saviour, says, the field was called *Haceldama . . . even to this day*. See Jos. viii. 29. H.—It is sufficient if the thing be still in the same state as it was before. M.—*Hand*. Heb. "according to the cubit of a man," from the elbow to the finger ends. C.—Syr. "of giants." Chal. "of the king;" whence some have imagined, that the bed was nine times as long as the cubit of Og, which is very improbable. H.

VER. 12. *Galaad*. Moses comprises under this name all the conquered country. C.

VER. 14. *Jair*. Some have supposed that this was one of the judges of Israel, but without foundation. He was a son or descendant of Manasses. Num. xxxii. 41; Judg. x. 4.—*And Machati*. These were the most southern towns of this half tribe. C.—*Day*. If Esdras added these words, he did it not against the law, but to explain it. W.

VER. 15. *Machir's posterity* was settled in the same part of Galaad. M.

VER. 16. *Torrent*. The other part belonged to the Moabites, (C.) on the

torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon :

17 And the plain of the wilderness, and the Jordan, and the borders of Cenereth, unto the sea of the desert, which is the most salt sea, to the foot of Mount Phasga, eastward.

18 And I commanded you at that time, saying : The Lord your God giveth you this land for an inheritance ; go ye well appointed before your brethren, the children of Israel, all the strong men of you :

19 Leaving your wives, and children, and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you,

20 Until the Lord give rest to your brethren, as he hath given to you : and they also possess the land, which he will give them beyond the Jordan : then shall every man return to his possession, which I have given you.

21 *I commanded Josue also at that time, saying : Thy eyes have seen what the Lord your God hath done to these two kings : so will he do to all the kingdoms, to which thou shalt pass.

22 Fear them not : for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying :

24 Lord God, thou hast begun to show unto thy servant thy greatness, and most mighty hand ; for there is no other God, either in heaven, or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over, therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

^a Num. xxvi. 18.—^b Infra, xxxi. 2, and xxxiv. 4.

south and east.—*Ammon*. See chap. ii. 37. The two tribes of Gad and Ruben occupied the territory lying between the Jeboc and the Arnon, hemmed in by the mountains of Galaad, on the east, and by the Jordan and the most salt sea, and that of Cenereth, on the west. Gad occupied the northern division of this country. H.

VER. 17. *Foot*. Heb. and Sept. *Ashdoth-phasga*. Eusebius seems to have taken these for two different towns. The former was situated near Phasga. Jos. xii. 3. This mount was the eastern boundary of Ruben. The plain here mentioned was that where Moses was speaking. C.

VER. 20. *Rest*. Abulensis says this took place only fourteen years after. M.

VER. 25. *I will*. Moses flattered himself that God's refusal to let him cross the Jordan was only conditional ; and therefore he begs, with all humility, for leave to enter Chanaan, at the head of the people. But, though God had pardoned his fault, he would not deprive Josue of the honour which, to fulfil the mystery, was reserved for him. Num. xx. 12; xxvi. 64. C.—*And Libanus*. Whether this *and* be an explanation of what mountain he meant, (T.) is a matter of doubt. He unquestionably desired to see, and to put his people in possession of, all the country designed for their inheritance, in which various fruitful mountains appeared. H.—*Lebanon* signifies both “whiteness and incense,” for which it is very renowned. C.—De la Roque thinks that it is higher than the Alps or Pyrenees.

VER. 26. *Your account*. Moses cannot help reminding the people that they were the occasion of his giving way to disidence, and thus incurring a most sensible chastisement from the hands of God. Their conduct had provoked him so, that he gave some outward signs of the trouble with which his mind was so much disturbed. Chap. xx. 12.

VER. 27. *East*. It seems, if Phasga was the eastern boundary of Ruben, (ver. 17,) there was no occasion for Moses to cast his eyes that way. He is ordered to take a full view of the countries allotted by God to the Hebrews ; and if we consider that the territory, as far as the Euphrates, was promised to them, if they would continue faithful, and that it was made tributary, under Solomon, we need not wonder if Moses should be pleased to behold it. Chap. i. 7. H.

VER. 29. *Phogor*. Heb. *Beth Phogor*, “the house, temple, or city of Phogor,” where that idol was the object of adoration. The city was probably at the foot of Mount Phasga, and fell to the share of Ruben. Jos. xlii. 20. C.—The Hebrews dwelt in the valley when Moses made the aforesaid supplication to God, and was ordered to desist ; and, after taking a view of the promised land, to give the necessary injunctions to his successor, ver. 23. H.

CHAP. IV. VER. 1. *And judgments*, regarding religion and civil affairs. C.—Live a happy life. M.

VER. 2. *Add any thing repugnant to the spirit of my law*. No interpretation

26 And the Lord was angry with me on your account, and heard me not, but said to me : It is enough : speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, ^bfor thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him : for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over against the temple of Phogor.

CHAP. IV.

Moses exhorteth the people to keep God's commandments : particularly to fly idolatry. Appointeth three cities of refuge on that side of the Jordan.

AND now, O Israel, hear the commandments and judgments, which I teach thee : that doing them, thou mayst live, and entering in mayst possess the land, which the Lord, the God of your fathers, will give you.

2 You shall not add to the word that I speak to you, neither shall you take away from it : keep the commandments of the Lord your God, which I command you.

3 *Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.

4 But you that adhere to the Lord your God, are alive until this present day.

5 You know that I have taught you statutes and justices, as the Lord my God hath commanded me : so shall you do them in the land, which you shall possess :

^c Num. xxv. 4; Jos. xxii. 17.

of this kind can be admitted. But this does not condemn well-authorized traditions, and laws enacted by lawful superiors. The Jews always boast of their close adherence to the letter of the law, but they often forget the spirit of it, and by their traditions render it deformed, like a carcass. C.—Moses cannot mean to forbid any more divine or civil commandments being written by Josue and the subsequent prophets. He only enjoins that nothing shall be altered by human authority. The other books of the Old Testament serve to explain the law ; and so do the apostolic traditions (W.) afford great assistance to understand the true meaning of all the Scriptures, and hence we learn whatever we have to perform, without danger of being led astray. H.—To these the Scriptures frequently refer *He that heareth you, heareth me*, Luke x. *Hold the traditions which you have learnt*, 2 Thess. ii. *The rest I will set in order, when I come*, 1 Cor. xi. 34. Hence S. Augustine (c. Cresc. i. 33) observes, “Though no evident example can be produced from Scripture, yet we hold the truth of the same Scripture, when we do what meets with the approbation of that Church whose authority the Scripture establisheth.” See ep. 80, S. Chrys. in 1 Thess. iv. S. Iren. iii. 4. W.—The Jews themselves never had the folly to imagine with the modern innovators, that all laws both of a religious or civil nature were here proscribed. Under David, Mardocheus, and the Machabees, various laws and feasts were commanded, and observed in the true spirit of the law. 1 Kings xxx. 25; Est. ix.; 1 Mac. iv. God does not leave to the discretion of the Jews the appointing of different victims, &c. in his worship, (chap. xii. 30,) as they might very easily give way to the superstitious observances of their neighbours, and these things had been sufficiently determined. But he enjoins all to obey the declarations of the priests and judges. Chap. xvii. 10. Bellarm. T.—Thus when the Apocalypse records a prohibition similar to this, (chap. xxii. 18, 19,) it is not intended to seal up the divine volume, so that nothing more shall be admitted into it, for S. John wrote his Gospel afterwards. But it must be explained in the same sense as this passage and condemns all those who, of their own authority, would set up a fresh doctrine in opposition to the word of God. Let Protestants consider if they be not concerned in this caution, when they not only cut off whole books of Scripture, but deny the authority of the Church itself, without which the Scriptures can be of little service. They are the book sealed with seven seals, impenetrable to man without the aid of the Divine author; (Apoc. v. 5;) and this aid he will never grant to those who obstinately refuse to hear the Church. Matt. xviii. 17; 2 Pet. i. 20. H.

VER. 3. *Among you*, when the guilty Israelites and the Midianites were slain. Num. xxv., and xxxi.

VER. 4. *Day*. Not but that many of these had fallen into sin ; but they had not abandoned the Lord to worship any idol. H.

VER. 7. *God*. Supposing they deserved that title, which of them has the



6 And you shall observe, and fulfil them in work. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

7 Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.

8 For what other nation is there so renowned, that hath ceremonies, and just judgments, and all the law, which I will set forth this day before your eyes?

9 Keep thyself therefore, and thy soul carefully. Forget not the words, that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

10 From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 *And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud, and obscurity in it.

12 And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

13 And he showed you his covenant, which he commanded you to do, and the ^bten words, that he wrote in two tables of stone.

14 And he commanded me at that time that I should teach you the ceremonies and judgments, which you shall do in the land that you shall possess.

15 Keep therefore your souls carefully. ^cYou saw not any similitude, in the day that the Lord God spoke to you in Horeb, from the midst of the fire:

* Exod. xix. 18.—^b Exod. xx., xxi., xxii., and xxiii.

power to show their votaries such favours as the true God hath shown to us? The idols are nothing but devils, which seek to destroy. C.—But God had manifested his power and love to the Hebrews in the most astonishing manner. He seemed to choose his residence among them, in the tabernacle. H.—This Jesus does in a still more wonderful manner, with respect to Christians, remaining with them in the sacrament of love. The other sacraments which he has instituted are more noble and efficacious than those of the old law. He was pleased to take our nature, (C.) and to dwell among us. John i. H.

VER. 9. *Words.* Heb. also, "things." H.—Both sacred and profane authors use the term of *seeing*, to denote any of the senses, ver. 12. Eschylus (in Prometheus) says, "you shall neither see the form nor the voice of mortals."

VER. 12. *At all.* Heb. "but saw no similitude, only a voice." See Exod. xx. 18.

VER. 13. *Stone.* Josephus (Ant. iii. 4, 6) says, that each table contained five precepts, two and a half being inscribed on one side. The Jews now suppose that four appeared on one table, and six on the other. But each table probably contained an entire copy of the law. C.—It hence appears that there are just ten precepts. W.—But the manner of dividing them is rather uncertain. S. Aug. and Catholics in general place the three commandments, which regard God, by themselves. See Exod. xx. 1. Their greater importance and length would require as much space as the other seven, which ascertain the mutual duties of people to each other. H.

VER. 15. *Carefully.* Heb. "Be therefore particularly attentive, as much as you love your own soul." Vatab. By keeping my commandments you can alone obtain salvation, ver. 9. M.—*Similitude* of any living creature, such as were the objects of adoration among the pagans. Some represented their gods under the forms of men, women, beasts, birds, or reptiles; while others adored the sun, moon, and stars. H.—This last was indeed the most ancient species of idolatry. Job xxi. 26. Moses takes care to inform the Hebrews that the true God is like none of these things; and that they cannot pretend to represent him under any such forms, without doing him an injury. C.—If Catholics endeavour to put the people in mind of the blessed Trinity, by representing a venerable old man, Jesus Christ in his human nature, and a dove, under which forms the Scripture has introduced the three Divine persons, they do not pretend that their divine and most spiritual nature can be thus expressed. "If," says the Council of

16 Lest perhaps being deceived you might make you a graven similitude, or image of male or female,

17 The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth:

19 Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error, thou adore and serve them which the Lord thy God created for the service of all the nations, that are under heaven.

20 But the Lord hath taken you, and brought you out of the iron furnace of Egypt, to make you his people of inheritance, as it is this present day.

21 ^dAnd the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you.

22 Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

23 Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things, which the Lord hath forbid to be made:

24 ^eBecause the Lord thy God is a consuming fire, a jealous God.

25 If you shall beget sons and grandsons, and abide in the land, and being deceived make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

27 And scatter you among all nations, and you shall

* Exod. xxiv. 10.—^d Supra, i. 37.—^e Heb. xii. 29.

Trent, Sess. 25, "the historical accounts of Scripture be sometimes set forth in paintings for the benefit of the illiterate, let the people be informed that the Divinity is not thus represented with a design to insinuate that it may be seen with the eyes of the body." So neither can the figure of a triangle, with the ineffable name of God in Heb., &c., explain this adorable mystery. But such things may recall to our remembrance the innumerable benefits which we have received from the three Divine persons, after we have been once informed what we have to believe respecting them. This is the laudable motive which has induced the Church to encourage the keeping of such pictures, as well as those of the saints, with due respect. "Not as if we believed that any divinity or virtue resided in them for which they were to be worshipped, or that we should ask any thing of them, or place our confidence in images, as the Gentiles formerly did, who hoped in their idols, (Psal. cxxxiv.,) but because the honour given to them is referred to the originals, which they represent," &c. C. of Trent, Sess. 25. H.

VER. 24. *Fire.* God often appeared in the midst of fire. *All the land shall be devoured by the fire of his jealousy.* Sophon. i. 18, and iii. 8. C.—By these expressions we are exhorted not to do any thing which would excite the indignation of our true lover, nor ever be unfaithful to him. H.—The pagans thought that fire was the fittest symbol of the Divinity. Porphyr. de Abstin.

VER. 26. *And earth,* or all their rational inhabitants. S. Jer. and S. Bas. in Isa. i. 2. Moses conjures the Israelites, by all that is most sacred, to continue faithful. He speaks with the greatest earnestness, as he does again, chap. xxxii. 1. C.—He makes use of a sort of oath, by the creatures, in which God shines forth. M.—*Destroy you.* He will take from you that delightful country, though he will save a remnant of you out of the captivity at Babylon, and in the latter days, ver. 31. The Jews, in the promised land, were almost always prone to idolatry, till God severely chastised them by the hands of the Babylonians. Since that time few of them have willingly yielded to the worship of idols, though some have fallen by compulsion, as we read, Dan. iii.; 1 Mac. i. 53, and ii. 16. Jeremiah (v. 19) foretold that this would be the case. *As you have forsaken me and served a strange god in your own land, so shall you serve strangers in a land that is not your own.* H.

VER. 27. *Nations.* This prediction we see verified at the present day. They are despised by all. No one of their numerous masters embraces their religion. They are so few as hardly to possess a single town. C.

remain a few among the nations, to which the Lord shall lead you.

28 And there you shall serve gods, that were framed with men's hands; wood and stone, that neither see, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

30 After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice:

31 Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he swore to thy fathers.

32 Ask of the days of old, that have been before thy time, from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

34 If God ever did so as to go, and take to himself a nation out of the midst of nations, by temptations, signs, and wonders, by fight, and a strong hand, and stretched-out arm, and horrible visions, according to all the things that the Lord your God did for you in Egypt, before thy eyes:

35 That thou mightest know that the Lord he is God, and there is no other besides him.

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he showed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

37 Because he loved thy fathers, and chose their seed after them. And he brought thee out of Egypt, going before thee with his great power,

38 To destroy at thy coming very great nations, and

* Exod. xiii. 21.

VER. 29. *There.* Heb. "thence" from the place of captivity, or returning from the love of idols to the service of the true God.—*Soul.* Heb. "with all thy soul." (30) In thy tribulation after," &c. C.—God often sends chastisements as the most effectual means of salvation, to make his children enter into themselves. H.

VER. 30. *Voice,* after the captivity of Babylon, or rather at the end of the world. The nation at large has not embraced the worship of idols since the former period. But it will not be perfectly converted until the fulness of the Gentiles . . . come in.—And so all Israel . . . be saved. Rom. xi. 25. C.—S. Paul terms their present state a *blindness in part*, because, though a few have embraced the revelation of God, made to all by his only Son, the far greater part have obstinately shut their eyes, so that, even while they *read* the clearest prophecies, they seem to have a *veil* on them. But, after they shall have been the sport of their passions and errors till the *latter time*, when the *man of sin* shall be fully *revealed*, they will see how wretchedly they have been deluded, and, the grace of God touching their hearts, they will remember the *covenant*, and embrace Christ, the end of all the law. Happy those who do not defer their conversion till that awful period! H.

VER. 32. *Heaven.* To our senses the sky seems to rest upon the horizon. So Jesus says, Then he . . . shall gather . . . his elect . . . from the uttermost part of the earth, to the uttermost part of heaven, Matt. xxiv. 31. Vatable translates, "from the east to the west." C.

VER. 33. *And lived.* It was generally supposed that those who had seen a vision of God, or of his angel, would instantly die. See Gen. xvi. 18. H. Chap. v. 24.

VER. 34. *Temptations.* The Chal. and Arab. understand this of the prodigies which God wrought in favour of his people; though they may also denote the trials to which the patriarchs and the Hebrews had been exposed, that their virtue might shine more brightly. Many indeed lost courage under these trials, but they were of great service to form a perfect people; and those who continued to lead a virtuous life received the reward of their labours. C.—*Visions*, during

stronger than thou art, and to bring thee in, and give thee their land in possession, as thou seest at this present day.

39 Know therefore this day, and think in thy heart, that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee.

41 ^bThen Moses set aside three cities beyond the Jordan, at the east side,

42 That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

43 ^cBosor in the wilderness, which is situate in the plains of the tribe of Ruben: and Ramoth, in Galaad, which is in the tribe of Gad: and Golan, in Basan, which is in the tribe of Manasses.

44 This is the law, that Moses set before the children of Israel.

45 And these are the testimonies, and ceremonies, and judgments, which he spoke to the children of Israel, when they came out of Egypt,

46 Beyond the Jordan, in the valley over against the temple of Phogor, in the land of Sehon, king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt,

47 Possessed his land, and the land of Og, king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan, towards the rising of the sun:

48 From Aroer, which is situate upon the bank of the torrent Arnon, unto Mount Sion, which is also called Hermon,

49 All the plain beyond the Jordan, at the east side, unto the sea of the wilderness, and unto the foot of Mount Phasga.

^b Num. xxxv. 14.—^c Jos. xx. 8.

the three days' darkness mentioned, Wisd. xvii. 9, 18, &c., (M.) or those terrible appearances on Sinai, ver. 33, 36; chap. v. 22. C. Heb. may be, "by great terrors."

VER. 38. *Day.* They had already conquered the mighty kingdoms of Sehon and of Og. M.

VER. 41. *Then, &c.* This piece of history seems to be placed out of its natural order, by another hand. C.—Yet if we attend to the method of Moses, in his other works, we shall not hastily conclude that it is an interpolation. He frequently repeats what has been already specified. He had received an order from God to appoint these three cities of refuge, (Num. xxxv. 14,) after he had given the land to the tribes of Ruben, &c. Num. xxxii. This he executes at the conclusion of this discourse; and hence takes occasion to mention how they had taken possession of this country. H.

VER. 43. *Wilderness*, or plains of Moab, at the mouth of the Jordan. It is sometimes called Besor, and is very different from Bozra of Idumea, (Isa. lxiii. 1,) a very famous city, known to profane authors by the name of Bostra.—*Ramoth*, one of the strongest towns of Galaad, fifteen miles west of Philadelphia, (Euseb.) where Ahab, king of Israel, received a mortal wound, 3 Kings xxii. 3.—*Golan*, or Gaulan, gave its name to Gaulanitis, a part of Batanea, lying on the southern parts of the division of Gad, though the city belonged to Manasses. The lower Gaulanitis lay towards the lake of Genezareth, and had Gamala for its capital. Cellarius. C.

VER. 48. *Sion* begins here with ss, being the northern boundary of the tribe of Manasses, east of the Jordan; whereas the famous Sion, on which the temple was built, is written with ts, and lay on the west side of the Jordan, (H.) in the tribe of Juda. Chap. iii. 8. C.

VER. 49. *Wilderness*, which Moses commonly calls the salt sea, (on account of the asphalte with which it abounds,) or the sea of Arabia, as it lies at the extremity of the plains of Moab, which are sometimes called *Araboth*, "deserts," because they were more fit for pasture than for ploughing. C.



CHAP. V.

The ten commandments are repeated and explained.

AND Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now present and living.

4 He spoke to us face to face in the mount out of the midst of fire.

5 I was the mediator, and stood between the Lord and you at that time, to show you his words; for you feared the fire, and went not up into the mountain, and he said:

6 ^bI am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

7 ^cThou shalt not have strange gods in my sight.

8 ^dThou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth.

9 ^eThou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me,

10 And showing mercy unto many thousands to them that love me, and keep my commandments.

11 ^fThou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou labour, and shalt do all thy works.

14 ^gThe seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy man-servant and thy maid-servant may rest even as thyself.

15 Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a

^a A. M. 2553.—^b Exod. xx. 1; Lev. xxvi. 1; Psal. lxxx. 11.—^c Exod. xx. 3; Psal. lxxx. 10.
^d Exod. xx. 4; Lev. xxvi. 1; Psal. xcvi. 7.—^e Exod. xxxiv. 14.—^f Exod. xx. 7;

CHAP. V. VER. 1. *All Israel*: not one was wanting, chap. xxix. 10. God enabled all to hear the words of their lawgiver, (M.) by an evident miracle. Jansen. C.

VER. 3. *Fathers*, the ancient patriarchs, who were not favoured in such a signal manner. M.

VER. 4. *To us*. Heb. and Sept. “to you.”—*Face to face*, in such a manner that no doubt could be entertained of his presence. S. Aug. C.

VER. 5. *Mediator*. S. Paul acknowledges this title of Moses, (Gal. iii. 9,) who was a figure of Jesus Christ, the mediator of the New Testament. Heb. viii. 6; ix. 15; xii. 24. C.—Let not Protestants, therefore, reject this title with so much indignation, when it is applied in the like limited sense to the saints, to denote that they pray for us, as we pray for one another. Christ is the *one mediator* (1 Tim. ii.) of redemption. H.

VER. 7. *Sight*. Chaldee, “Thou shalt not have any other god but me.” *Aleim* often designates the true God. C.—See the decalogue explained, (Exod. xx.,) where we have observed that pictures are only forbidden when they are the objects of sovereign worship, as the context here plainly shows, ver. 9. Other images God himself authorized, (W.) even in the old law, and in the most sacred place, where people were ordered to fall prostrate before the ark, to *adore his footstool*. Psal. xviii. 5. H.

strong hand, and a stretched-out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath day.

16 ^hHonour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 And thou shalt not steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 ⁱThou shalt not covet thy neighbour’s wife: nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

22 These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

23 But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

24 Behold the Lord our God hath shown us his majesty and his greatness; we have heard his voice out of the midst of the fire, and have proved this day, that God speaking with man, man hath lived.

25 Why shall we die therefore, and why shall this exceeding great fire consume us? For if we hear the voice of the Lord our God any more, we shall die.

26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live.

27 Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

28 And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

29 Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and say to them: Return into your tents.

31 But stand thou here with me, and I will speak to

Lev. xix. 12; Matt. v. 33.—^g Gen. ii. 2; Exod. xx. 10; Heb. iv. 4.—^h Exod. xx. 12; Ecccl. iii. 9; Matt. xv. 4; Mark vii. 10; Ephes. vi. 2.—ⁱ Matt. v. 28; Rom. vii. 7.

VER. 9. *Serve*. We must neither treat idols, nor their images, with th honour due to God alone. S. Aug. q. 61, in Gen.

VER. 11. *In vain*, by perjury. See ver. 20, where the same word is used (D.) or by any irreverent speech. M.

VER. 15. *Therefore*. This is another reason why the Jews were to observe the sabbath with particular rigour. The institution of a day of rest every week (H.) was intended to preserve the memory of the creation. C.

VER. 18. *Adultery*. Under this name God forbids every species of impurity S. Aug. q. 71. M.

VER. 22. *More* to the people: the other precepts were communicated to Moses. The Chaldee and others give a contrary turn to the Heb., “and he ceased not” ever since to instruct us. C.—Moses gives the sense, not the very words of the decalogue, in which he is not guilty of any lie. S. Aug. q. 8. D.

VER. 25. *Die*. Past experience did not entirely remove from them the fear which was so generally entertained, that the sight of the heavenly beings would prove destructive. So Daniel (chap. x. 17) said on a similar occasion, *my breath is stopped*. H.

VER. 29. *A mind*. God speaks like men, and insinuates how agreeable to him is a disposition influenced by a salutary fear. He does not mean that He cannot convert the heart of man. E.



thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land which I will give them for a possession.

32 Keep, therefore, and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand nor to the left:

33 But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and *your* days may be long in the land of your possession.

CHAP. VI.

An exhortation to the love of God, and obedience to his law.

THESE ^aare the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land, into which you pass over to possess it:

2 That thou mayst fear the Lord thy God, and keep his commandments and precepts which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 ^bThou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words which I command thee this day, shall be in thy heart.

7 And thou shalt tell them to thy children, and thou shalt meditate upon them, sitting in thy house, and walking on thy journey, sleeping and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

9 And thou shalt write them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers,

^a A. M. 2553.—^b Infra, xi. 13; Matt. xxii. 37; Mark xii. 30; Luke x. 27.

VER. 32. *Left*: a proverbial expression, to signify that no sort of transgression is to be allowed. M.—It is of the same import as, *You shall not add*, &c., chap. iv. 2. C.

CHAP. VI. VER. 3. *Hear*. The Jews have a particular respect for the seven following verses, which they write on vellum, and recite every day, as a preservative against the power of the devil. Clarius.

VER. 5. *Whole heart . . . soul . . . and strength*. God admits of no partner, nor will he suffer any rivulet to be drawn from the fountain of love, which is not ultimately referred to himself. Our neighbour we must love only for his sake, and by the observance of this twofold precept, we shall fulfil the whole law and the prophets. Matt. xxii. 40. H. See S. Aug. de Doct. i. 22.—We must love God disinterestedly for his own sake: we must sacrifice our *soul* and life for his honour, with all our *strength*, beginning every good work with fervour, and persevering in our undertakings. All our faculties and senses must be consecrated to the Divine service, as well as all our goods; in which sense the Chaldee, &c. understand the word *strength*. Heb. lit. *ex toto valde tuo*. By this singular expression Moses seems to insinuate, that he cannot find words to specify how much we ought to love the Sovereign Good. C.—“The measure of loving God, is to love without measure.” S. Bernard. H.

VER. 7. *Tell*. Heb. “thou shalt chew them” as nurses do bread for their little ones; or thou shalt “sharpen,” like a razor, “explain clearly and often,” these precepts, which are of the utmost importance.—*Meditate*; speak of them to others, (C.) and entertain thyself with them in thy own heart. *The mouth of the just man shall meditate wisdom, and (that is) his tongue shall speak judgment*. Psal. xxxvi. 30; Exod. xiii. 9.—*Sleeping*. The spouse, in the Canticle, (v. 2,) says, *I sleep, and my heart watcheth*. If we carefully direct our inten-

Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 Houses full of riches, which thou didst not set up cisterns which thou didst not dig, vineyards and olive-yards, which thou didst not plant,

12 And thou shalt have eaten, and be full:

13 Take heed diligently, lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. “Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

14 You shall not go after the strange gods of all the nations, that are round about you:

15 Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

16 ^dThou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies, which he hath commanded thee:

18 And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

19 That he would destroy all thy enemies before thee, as he hath spoken.

20 And when thy son shall ask thee to-morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us?

21 Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand.

22 And he wrought signs and wonders, great and very grievous in Egypt, against Pharao, and all his house, in our sight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

24 And the Lord commanded that we should do all

^c Infra, x. 20; Matt. iv. 10; Luke iv. 8.—^d Matt. iv. 7; Luke iv. 12.

tion, we may merit even when we are incapable of thinking. God will reward our good desires. Our last and first thoughts ought, in a particular manner, to be consecrated to God, (H.) when we go to rest and when we arise, (M.) as he is our first beginning, the source of all graces, and our last end, to whom we ought to refer every thing, even our ordinary actions of sleeping, labour, and diversion. If we make his Divine perfections and his law the subject of our daily meditations, our soul will naturally be affected with the same sentiments during the night. Hence we may perceive of what vast importance it is to have a pure intention. H.

VER. 8. *Sign*, or seal, (Cant. viii. 6. C.) attached to the ring which the Jews wore on their fingers, (H.) to seal their letters, after they were enveloped and tied with linen. The Jews have bandages of vellum on their hand, with sentences of the law inscribed upon them, (C.) as well as others upon their forehead; while many get the whole law, particularly the Book of Deuteronomy, by heart: for which purpose, the Rabbin inform us, there were above four hundred schools and synagogues at Jerusalem, where the law of God was learnt and explained. The design of this injunction was not, however, to enforce the wearing of such bandages, as the Pharisees imagined, (Matt. xxiii. 5,) but to put all in mind that they ought to meditate frequently upon the commandments, (T.) and regulate their lives by their direction.—*Shall move*. Sept. adds a negation, but to the same import, “it (the sign) shall not be removed from before thy eyes.” H.

VER. 13. *Only*. This is omitted in Heb.; but the Sept. and Jesus Christ retain it, (Matt. iv. 10,) as the sense requires. *You cannot serve God and mammon*. Luke xvi. 13. C.—*Name*, and not by that of idols, whenever you may be authorized to take an oath. H.—*To swear* by any other is to acknowledge him in some sort for a god. When we take an oath on proper occasions, and with due respect and caution, we perform an act of religion. C.



These ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

CHAP. VII.

No league nor fellowship to be made with the Chanaanites: God promiseth his people his blessing and assistance, if they keep his commandments.

WHEN ^athe Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, ^bthe Hethite, and the Gergezite, and the Amorrhite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

2 And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. ^cThou shalt make no league with them, nor show mercy to them:

3 Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4 For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

5 But thus rather shall you deal with them: ^dDestroy their altars, and break their statues, and cut down their groves, and burn their graven things:

6 ^eBecause thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people, of all peoples that are upon the earth.

7 Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you, for you are the fewest of any people:

8 But because the Lord hath loved you, and hath kept his oath, which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you

^a A. M. 2553.—^b Exod. xxiii. 23, and xxxiii. 2.—^c Exod. xxiii. 32, and xxxiv. 15, 16.

VER. 25. *Merciful.* Heb. “he will justify us.” Chal. “reward us.” Justice often denotes the mercy which God shows to his people, and the punishment which he inflicts upon their enemies. C. Matt. vi. 1.

CHAP. VII. VER. 1. *Destroyed.* So the Vulgate often expresses the Hebrew term, which signifies, “to cast out.”—*Seven.* Ten are mentioned, Gen. xv. 9; but some of the less powerful nations were either mixed with the others, or were exterminated. The Hevites are omitted in the passage of Genesis, and sometimes no notice is taken of the Gergezite or the Pherezite. The latter had been already conquered by Moses, as well as the Raphaim and the Amorrhites, over whom Og and Sehon ruled. Chap. iii. 5. C.—It seems, however, that some of the same nations, on the other side of the Jordan, remained to be subdued, and that any one of them was naturally too strong for the Hebrews, ver. 7. Hence the latter might be convinced that their victories were to be attributed to God.

VER. 2. *League.* Yet Josue, (ix. 3,) by mistake, entered into one with the Gabaonites, and observed it (H.); whence we may conclude that only such leagues are forbidden as would leave these nations in possession of their lands and idols. Chap. xx. 10; xxiii. 6. With foreign nations it was lawful to make leagues defensive and offensive, as David, Asa, and the Machabees did with Hiram, Benadad, and the Romans. 3 Kings xv. 18, &c. M.

VER. 3. *Marriages.* Some believe that it was unlawful to marry the people of Chanaan, if they were even converted, and also those of other nations, as we find that Esdras (1 Esd. x. 2, 12) ordered such *strange wives* to be sent away. But the context shows, as well as the practice of the most pious Hebrews, that it was only forbidden to marry with those who adhered to their idolatry, ver. 4. Salmon took to wife Rahab, of Jericho; Mahalon and Booz successively married Ruth, the Moabitess; and Moses himself allows the Hebrews to espouse their captives, and to preserve the lives of women and children, chap. xx. 14; xxi. 11. C. See Exod. xxxiv. 15.

VER. 4. *Gods.* So great is the natural tendency to evil, that though a woman

from the house of bondage, out of the hand of Pharao the king of Egypt.

9 And thou shalt know, that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

10 And repaying forthwith them that hate him, so as to destroy them, without further delay, immediately rendering to them what they deserve.

11 Keep therefore the precepts and ceremonies, and judgments, which I command thee this day to do.

12 If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

13 And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, *and* the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee.

14 Blessed shalt thou be among all people. ^fNo one shall be barren among you of either sex, neither of men, nor cattle.

15 The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

16 Thou shalt consume all the people, which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharao, and to all the Egyptians,

19 The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched-out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

^d Exod. xxiii. 24; Infra, xii. 8, and xvi. 21.—^e Infra, xiv. 2.—^f Infra, xxvi. 18.—^g Exod. xxiii. 26

be generally inclined to follow the inclinations and religion of her husband, yet, when his method of living is more repugnant to flesh and blood, she is but too apt to influence him to glide smoothly with her down the hill of pleasure, into the very abyss of dissolution. The prediction, *she will turn, &c.*, is so often verified, that those who marry with unbelievers ought to tremble. H.

VER. 6. *Peculiar.* Heb. *sogel*, laid up like something most precious and desirable. M.—God seemed to have abandoned other nations to the corruption of their own heart. “This was, by a particular mystery, a prophetic nation.” S. Aug. ep. 102. Exod. xix. 5. C.

VER. 9. *Strong.* Heb. *al*, means also God. He requires us to imitate his perfections as much as we are able. Being *faithful*, he will comply with his *covenant* exactly, and will punish those who neglect it. C.

VER. 10. *Deserve.* Heb. “he will repay to his face,” or “he will punish immediately the person who hateth him to his face.” God does not always defer the correction of the wicked till their death. C.—But this seems to be spoken principally of those who have engaged in the covenant, 2 Mac. vi. 12. D.—Thus he immediately chastised those who adored the calf, Core, Mary, &c., (M.) and he does not dissemble the faults even of his chosen servants. T.

VER. 13. *Womb.* He will grant thee many children. M.—This was esteemed a very great blessing, at a time when they might hope to give birth to the Messiah. C.

VER. 15. *Sickness*, sent in punishment of sin, (H.) like the plagues of *Egypt*. Exod. ix. M.—Egypt was afflicted with some peculiar disorders, such as the leprosy, called *Elephantiasis*. Plin. xxvi. 1. The people were also much troubled with sore eyes, or blindness, and with ulcers upon their legs. Juven. Sat. xiii. 91. One-fourth of the inhabitants of Grand Cairo have sore eyes, or are blind. Brun.

VER. 16. *Consume.* Kill the inhabitants, plunder their effects, (M.) destroy their idols.



20 ^aMoreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

22 He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether, lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under heaven: no man shall be able to resist thee, until thou destroy them.

25 ^bTheir graven things thou shalt burn with fire: thou shalt not covet the silver and gold, of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

26 Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

CHAP. VIII.

The people is put in mind of God's dealings with them, to the end that they may love him and serve him.

A LL the commandments, that I command thee this day, ^ctake great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

2 And thou shalt remember all the way, through which the Lord thy God hath brought thee for forty years through the desert, to afflict thee, and to prove thee, and that the things that were in thy heart might be made known, whether thou wouldest keep his commandments or not.

3 He afflicted thee with want, and gave thee manna for

^a Exod. xxiii. 28; Jos. xxiv. 12.—^b 2 Mac. xii. 40.—^c A. M. 2553.

VER. 20. *Hornets.* Abenezra understands the leprosy, which the Hebrew may also signify. But hornets and such like insects are very destructive in hot countries; and Pausanias informs us that the Minsiens were driven out of their country by them. C.

VER. 21. *Fear.* Sept. “be wounded.” In the war with the Midianites not one was killed, (Num. xxxi. 49,) as Josephus (iii. 2) informs us, was also the case when king Amalec and his people attacked the Hebrews. Exod. xvii. 13. H.

VER. 22. *Thee.* Three millions of people not being sufficient to cultivate the land. Exod. xxiii. 29. M.—God could easily have destroyed those mighty nations at once; but he would not give the Israelites any occasion of boasting. D.

VER. 25. *Graven things.* Idols, so called by contempt. Ch.—*Made.* Heb. “gold (plates) on them,” to cover the wood, &c. See ver. 5.

VER. 26. *An anathema.* That is, a thing devoted to destruction; and which carries along with it a curse. Ch.—*Like it.* The curse rested upon those who kept any of the spoils. This brought death upon Achan, (Jos. vii. 1,) and upon some of the soldiers of Judas the Machabee, who had secreted *some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews,* 2 Mac. xii. 40. C.

CHAP. VIII. VER. 1. *Live a long and happy life;* which was often promised to the carnal Jews, to encourage them to fulfil God’s commands. Christians are willing to forego these temporal advantages, that they may obtain such as may last for ever. C.

VER. 2. *Prove,* which is done frequently by prosperity also, ver. 3, 12, 14. After trying the fidelity of his people by various means, to make them sensible of their own weakness and inability to do good, God takes pity on them, ver. 16. C.—*Known.* Heb. “to know (by experience) what was in thy heart, whether,” &c. The original term signifies also to make known to others. Gen. xxii. 12. H.

VER. 3. *Not in bread alone, &c. i. e.* That God is able to make food of what he pleases for the support of man. Ch.—Obedience to his law will insure a happy life, ver. 1. God can support a person’s life without any sustenance, as he did Moses, Elias, &c., for a long time. C.

VER. 4. *Worn,* for want of shoes. Chap. xxix. 5. Chaldee. This miracle of

thy food, which neither thou nor thy fathers knew: to show that ^dnot in bread alone doth man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year.

5 That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up,

6 That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee into a good land, of brooks, and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig-trees, and pomegranates, and oliveyards grow: a land of oil and honey.

9 Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full, thou mayst bless the Lord thy God for the excellent land, which he hath given thee.

11 Take heed, and beware, lest at any time thou forget the Lord thy God, and neglect his commandments, and judgments, and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

13 And shalt have herds of oxen, and flocks of sheep, and plenty of gold, and of silver, and of all things,

14 Thy heart be lifted up; and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, ^ewherein there was the serpent burning with his breath, and the scorpion, and the dipsas, and no

^d Matt. iv. 4; Luke iv. 4—^e Num. xx. 8, and xxi. 6.

the Hebrews, being so well provided with raiment in a desert country, is mentioned, 2 Esd. ix. 21. Cosmas (B. 5) allows only that merchants constantly supplied them, and Abenezra thinks that they had brought plenty for change out of Egypt. C.—But the Scripture seems to acknowledge something more wonderful; namely, the good condition of the people’s feet, and of their garments, after they had been worn for such a length of time. H.—The miracle was in favour both of good and bad, like manna, &c. T.

VER. 5. *Up,* by mildness and correction alternately. Heb. “chastiseth thee.” Prov. iii. 12.

VER. 7. *Out.* The Jordan was the only river of consequence; but there were many torrents, &c., which rendered the country very different from that where they had been travelling for forty years. H.—Heb. “of fountains, of abysses, which spring in vales and on mountains,” having their origin in the sea. Chal. Eccli. i. 7. “Judea is famous for its waters,” says Solinus, (35,) “and the Jordan, a most enchanting river, runs through regions of equal beauty.” C.

VER. 9. *Iron,* equal in hardness, and used to cut things, in the same manner as we use iron or steel. Isa. lx. 17.—*Brass.* There were mines of both in Mount Libanus; and David collected great quantities of such metals from Coëlesyria. 3 Kings xviii. 8; 1 Par. xxii. 3, 14. Sidon was noted for its brass. Homer, Odys. xv. 425. Sarepta probably took its name from the “foundry” established there. Dan and Aser had abundance of iron and of brass. Chap. xxxiii. 25; Ezec. xxvii. 19. Cadmus brought from this country the art of melting gold, &c. into Greece. Plin. vii. 56. In latter ages many Christians were condemned to work in the mines of Palestine. Euseb.

VER. 10. *Bless,* not forgetting to give thanks after meat, as well as to beg God’s blessing before: *for it is sanctified by the word of God and prayer,* 1 Tim. iv. 45. M.—*In all things give thanks,* 1 Thess. v. 18. Our Saviour did so at the last supper. Matt. xxvi. 26. C.

VER. 15. *Breath.* Heb. *ssorop*, or the basilisk, as it is rendered, Isa. xxx. 6. It destroys both the grass and animals, by the burning infection of its breath. Galen. Plin. viii. 19. See Num. xxi. 6. T.—*Scorpion stings with its tail.*—*Dipeas*



waters at a * who brought forth streams out of the hardest rock,

16 ^b And fed thee in the wilderness with manna, which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

17 Lest thou shouldst say in thy heart: My own might, and the strength of my own hand, have achieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee, that thou shalt utterly perish.

20 As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

CHAP. IX.

Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac, and Jacob.

HEAR, O Israel: Thou shalt go over the Jordan this day: to possess nations very great, and stronger than thyself, cities great, and walled up to the sky,

2 A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

5 For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers, Abraham, Isaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices; for thou art a very stiff-necked people.

* Exod. xvii. 6.—^b Exod. xvi. 14.—^c A. M. 2553.—^d Exod. xvii. 6, and xix. 3.

A serpent whose bite causeth a violent thirst: from whence it has its name; for in Greek, *dipsa* signifies *thirst*. Ch.

VER. 19. *Thee.* Heb. "I attest this day against you, (Sept. add heaven and earth,) that you shall," &c. God had already forbidden the worship of strange gods. Exod. xx. 3. He now threatens to punish the transgressors most severely. All nations have deemed it criminal to abandon the religion of their ancestors, unless when there were evident proofs of its absurdity, as was the case when so many embraced the doctrine of Jesus Christ, for which they were so cruelly persecuted. C.

VER. 20. *Destroyed.* Heb. "destroys." Some were already subdued, others on the brink of ruin.—*Disobedient to.* God punished this sin in the most exemplary manner. H.

CHAP. IX. VER. 1. *This day*, very soon, (M.) within the space of a month. C.—*Sky:* an hyperbole to denote their surprising height. W.

VER. 2. *Stand.* Heb. "who can stand before the sons of Enak?" as if this were a sort of proverb. C.—The spies had formerly terrified the people with the sport of the high walls and gigantic inhabitants of Chanaan. Num. xiii. 18.

7 Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

8 ^d For in Horeb also thou didst provoke him, and he was angry and would have destroyed thee,

9 ^e When I went up into the mount, to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

10 ^f And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the fire, when the people were assembled together.

11 And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant;

12 And said to me:^g Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way, that thou hast showed them, and have made to themselves a molten idol.

13 And again the Lord said to me: I see that this people is stiff-necked:

14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had showed you:

17 I cast the tables out of my hands, and broke them in your sight.

18 And I fell down before the Lord, as before, forty days and nights, neither eating bread nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into

* Exod. xiv. 18.—^f Exod. xxxi. 18, and xxxii. 15.—^g Exod. xxxii. 7.

VER. 3. *Fire.* See chap. iv. 24. The conducting angel would fight for the Hebrews. H.

VER. 7. *Strove.* Heb. "irritated." C.—Sept. "continually disbelieved the Lord." Moses hence takes occasion to lay before the people their frequent and most heinous offences, on account of which they might justly have feared being destroyed, as much as the infamous nations whom they were about to supplant. They might thus be convinced that they had been chosen gratuitously. H.

VER. 12. *Have quickly.* Heb. "have become corrupt; they have quickly abandoned the way which I commanded them." H.—Sept. "the people hath sinned . . . they have quickly transgressed," &c. C.—*Idol.* Protestants have "image." The Hebrews had called the similitude of a calf their god. Exod. xxxii. H.

VER. 16. *Sinned*, by idolatry, which comprises every sort of sin. Hence the Scripture only specifies that Jeroboam caused Israel to sin, when it means to assert that he engaged the people in the worship of idols. C.

VER. 21. *Sin.* The Scripture designates by this name not only the evil action, but also the propensity to it, the object, matter, occasion, punishment, or



pieces, until it was as small as dust, I threw it into the torrent which cometh down from the mountain.

22 *At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

23 And when he sent you from Cades-barne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

26 And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land, that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness,

29 Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched-out arm.

CHAP. X.

God giveth the second tables of the law: a further exhortation to fear and serve the Lord.

A T ^bthat time the Lord said to me: Hew thee two tables of stone, like the former, and come up to me into the mount: and thou shalt make an ark of wood,

2 And I will write on the tables the words that were in them which thou brokest before, and thou shalt put them in the ark.

* Num. xi. 1, and xvi. 2, and xxi. 5.—^b A. M. 2553;

victim of sin.—*The calf.* He broke the idol in pieces, and then ground it small. Exod. xxxii. 20. C.

VER. 22. *Burning, &c.* The places called in Heb. “Tabera, Massa, and Kibroth Hattaavah.” H.—At the first, the murmurers were burnt (Num. xi. 1); at the second, or at Raphidim, (C.) the people demanded water, and were supplied from Horeb (Exod. xvii. 2, 7. M.); though some confound this with the former place. It seems rather to refer to the *temptation*, or murmur of the people, on account of quails. Num. xi. 34; Psal. lxxvii. 18. C.

VER. 24. *To know you.* When Moses slew the Egyptian, and would have pacified two of his contending brethren, they refused to receive his mediation; so also, when he returned from Midian, to rescue them from slavery, they presently began to murmur against him, and continued to do so frequently for forty years. H.

VER. 25. *Nights.* See ver. 18. C.—After specifying various seditions of the people, Moses returns to what he had been saying respecting the tables of the law, and shows with what difficulty he obtained pardon for the people, and the second tables. H.

CHAP. X. VER. 1. *Wood.* Moses had received this injunction before he ascended the mount the second time. Exod. xxv. 10. But he executed it only after he had received the second tables of the law. Exod. xxxvii. 1. M.

VER. 6. *Mosera*, by Mount Hor, for there Aaron died. Num. xx. This and the following vers. seem to be inserted by way of parenthesis, (Ch.) as far as the 10th. The reason of their insertion here cannot easily be explained; but we must adore, in silence, the designs of the Holy Spirit. C.—Moses had just mentioned the ark, designed to contain the tables of the law; and as the priests and Levites were to be the guardians of those sacred things, he takes occasion to specify something with respect to their institution, &c. Mosera was perhaps twice visited by the Hebrews. The first time they came thither from Beroth-Benejaacan, or from “the well of the children of Jacan,” and thence measured back their steps; though, the second time, Mosera, or Moseroth, is not noticed, because it had been specified already, and they did not stop long there, but

3 And I made an ark of setim-wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

6 *And the children of Israel removed their camp from Beroth, of the children of Jacan, into Mosera, where Aaron died, and was buried, and Eleazar, his son, succeeded him in the priestly office.

7 From thence they came to Gadgad: from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 Wherefore Levi hath no part, nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and the Lord heard me this time also, and would not destroy thee.

11 And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

12 And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the

Exod. xxxiv. 1.—^c Num. xxxiii. 31.—^d Num. xx. 28, and 29.

proceeded to Gadgad. Num. xxxiii. 30. Bonfrere. M.—Others think that Mosera and Benejaacan are not the same places as Moseroth and Beroth Bensacan, though the names be similar. A. Lapide.—Perhaps it will be more satisfactory to acknowledge that Mosera has been transposed by the copyists, as it ought to come before Beroth, particularly as Moses places it in that order, where he gives an account of the forty-two stations; and the Samaritan copy agrees with him in this place. C.—It also retains many words which have been omitted in Hebrew, and in all the versions taken from it; whence the omission seems to have taken place before the appearance of the version of the Septuagint. The Samaritan version, which is acknowledged to have preceded the Septuagint, agrees with its text, and reads, “And the children of Israel journeyed from *Moseroth*, and pitched in *Benejoakan*: from thence they journeyed, and pitched in *Hagidgad*: from thence they journeyed, and pitched in *Jotbathah*, a land of rivers of waters: from thence they journeyed, and pitched in *Ebronah*: from thence they journeyed, and pitched in *Eziongaber*: from thence they journeyed, and pitched in the wilderness of Zin, which is *Kadesh*: from thence they journeyed, and pitched in Mount *Hor*. And there Aaron died,” &c. Kennicott, 2. Dis.—Thus Mosera will be the 27th, and Mount Hor the 34th station (Pococke); whence the Israelites departed, after the death of Aaron, to Salmona, directing their course to the countries east of the Jordan, which had been promised to them. The appointment of Eleazar to succeed Aaron, and the separation of the Levites unto the Lord, should be all placed together, after the different encampments. H.

VER. 8. *Time*, during the pontificate of Aaron. Num. iii. 6. M.—God has made this appointment at Sinai, (Exod. xxviii. 1,) where he ordered the tabernacle and the priests to be consecrated. Upon the sedition of Core, which probably took place at Jetebata, he confirmed the rights of the Levitical tribe. Num. xvi., xvii., and xviii. C.—*Ark.* The priests carried it on more solemn occasions, (Jos. iii. 3,) as they also blessed the people. M.—Yet the Levites sung the praises of God, in which sense the word *blessing* is often used, 1 Par. xxiii. 13. Hence Castilio translates, “to celebrate his name.”



heaven of heaven, the earth, and all things that are therein:

15 And yet the Lord hath been closely joined to thy fathers, and loved them, and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more:

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God, and mighty and terrible, *who accepteth no person, nor taketh bribes.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 ^bThou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

CHAP. XI.

The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.

THHEREFORE ^clove the Lord thy God, and observe his precepts and ceremonies, his judgments and commandments, at all times.

2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched-out arm,

3 The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

5 And what he hath done to you in the wilderness, till you came to this place:

^a Par. xix. 7; Job xxxiv. 19; Wisd. vi. 8; Eccl. xxxv. 15; Acts x. 34; Rom. ii. 11; Gal. ii. 6.

VER. 16. *Circumcise.* The Hebrews esteem circumcision as a mark of their greatest glory. All who had it not were looked upon as profane. They call the ears, mind, and heart uncircumcised, when they would not hear, understand, or obey the law of God. S. Paul (Rom. ii. 28) frequently inculcates this interior circumcision, to which Moses alludes in these his last exhortations. Chap. xxx. 6. C.

VER. 20. *Only*, a word not found in the Hebrew, but deemed necessary by the Sept. to express the true meaning of this passage. See chap. vi. 13. C.—*Name*, when an oath is necessary. Thou shalt never swear by false gods. W.

VER. 21. *Praise*, the object whom thou must praise, and the source of all thy happiness and glory. Other nations will revere the Jews on this account. C.—An ancient oracle could not refuse giving them this singular commendation, though to the prejudice of idolatry. “Chaldees alone philosophy may claim—but Hebrews worship God, the self-born King—with pure religion.” H.

VER. 22. *Seventy.* Some copies of the Sept. add “five,” with S. Stephen. See Gen. xlvi. 26. C.

CHAP. XI. VER. 2. *Know*, &c. Reflect on the wonders of God, which you must explain to your children, who were not born, or able to discern them, when they were effected at the Red Sea, and in the punishment of the seditious, ver. 7. Heb. “know ye this day, for I do not address myself to your children, who know not, (or have not understanding,) and saw not,” &c. C.

VER. 4. *Day.* So that none of the Egyptians have since been able to molest you.

VER. 10. *Gardens.* Heb. “where thou didst sow the seed, and water it with the foot as a garden,” by means of various machines or wheels, which were

6 ^dAnd to Dathan and Abiron, the sons of Eliab, who was the son of Ruben: ^ewhom the earth, opening her mouth, swallowed up, with their households and tents, and all their substance, which they had in the midst of Israel.

7 Your eyes have seen all the great works of the Lord that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

9 And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, *a land* which floweth with milk and honey.

10 For the land, which thou goest to possess, is not like the land of Egypt, from whence thou camest out, where when the seed is sown, waters are brought in to water it after the manner of gardens:

11 But it is a land of hills and plains, expecting rain from heaven

12 And the Lord thy God doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

13 ^fIf then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them:

17 And the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit; and you perish quickly from the excellent land, which the Lord will give you.

18 ^gLay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them.

^b Supra, vi. 13; Matt. iv. 10; Luke iv. 8.—^c A. M. 2553.—^d Num. xvi. 1.

• Num. xvi. 32.—^e Supra, x. 12.—^f Supra, vi. 6.

turned by the feet. Philo.—Solinus (ii. 22, 36) takes notice of this inconvenience in Egypt. The country is watered only by the Nile, which overflows for six weeks, about the beginning of June. Various canals or reservoirs are formed to preserve a sufficient supply of water during the remainder of the year. Pliny (18) observes, that “if the Nile rise less than 12, or more than 16 cubits high, famine is inevitable.” C. See Gen. xli. 3.—Prince Radzivil saw the canals of Egypt, which the people said had been dug by the Hebrews. Augustus ordered his soldiers to clean them out. Sueton. c. 18.—After the seed was committed to the earth, it was necessary to water it frequently, as the sun would harden the soil too much. No rain falls in that part of Egypt where the Hebrews had dwelt, according to many respectable authors, (T.) or at least what little may fall is not sufficient to keep the earth moist. H.

VER. 14. *Rain*, which falls in Judea chiefly about the vernal and the autumnal equinoxes, in March and October.—The *latter rain* (Heb. *molkuss*) is that which falls when the seed is just sown, though the Rabbin pretend that *jure* has this signification, in opposition to the Sept. It fell at the beginning of the Jewish year, which commenced in September. Joel ii. 23; Zac. x. 1. C.

VER. 15. *Hay.* Seed-grass was sown, like corn, in Palestine, as it is still in the Levant, where meadows are unknown. The hay consisted chiefly of trefoil, and was carried on beasts in long journeys. Gen. xlivi. 27; Jdg. xix. 19. Cattle fed commonly on straw and barley. The hay grass which grew on mountains was of a different sort, and used for pasture, (Job xl. 15,) though it might also be cut. Prov. xxvii. 25. C.

VER. 18. *Place.* Heb. “that they may be as frontlets between your eyes,” Chap. vi. 9; Exod. xiii. 9. H.



when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

20 Thou shalt write them upon the posts and the doors of thy house:

21 That thy days may be multiplied, and the days of thy children in the land, which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

24 Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

25 None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land, that you shall tread upon, as he hath spoken to you.

26 Behold I set forth in your sight this day a blessing and a curse:

27 A blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curse, if you obey not the commandments of the Lord your God, but revolt from the way, which now I show you, and walk after strange gods, which you know not.

29 And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon Mount Garizim, the curse upon Mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chanaanite, who dwelleth in the plain country over against Galgala, which is near the valley that reacheth and entereth far.

31 For you shall pass over the Jordan, to possess the land, which the Lord your God will give you, that you may have it, and possess it.

* Jos. i. 3.—^b A. M. 2553.

VER. 20. *Posts.* Upon one post the Jews hang boards, enclosing a piece of parchment, with the 13th to the 21st verse of this chapter; and from chap. v. 4 to the 9th of the 6th chapter, they hang with great solemnity upon the other post.

VER. 21. *Earth,* as long as the world shall endure. The psalmist (lxxxviii. 30) expresses the duration of the reign of the Messias nearly in the same terms. See Bar. i. 2. C.

VER. 24. *Yours.* The nations of Chanaan, how strong soever, should fall, and their country be lawfully possessed by the Hebrews.—*Western sea.* Heb. “the sea of the back.” The Jews speak of the different parts of the world, with respect to a man who has his face turned towards the east. Gen. xiii. 9. The countries, from the desert of Zin to the Euphrates, were never entirely occupied by the Israelites, except under the reigns of David and of Solomon. C.

VER. 26. *Curse.* Their respective effects you shall experience, according to your behaviour. C.—God helps our free-will to do good. S. Aug. q. 15. W.

VER. 29. *Put the blessing, &c.* See Deut. xxvii. 12, &c., and Josue viii. 33, &c. Ch.—Six tribes were to be stationed on each of these mountains. Chap. xxviii.—*Garizim.* Eusebius says that the Samaritans are grossly deceived in placing this mountain in the vicinity of Sichem, instead of Jericho. But this is a mistake; for Jotham addressed the inhabitants of Sichem from that mountain. Judg. ix. 7. C.

VER. 30. *Far.* Heb. “over against Galgal, beside the plains of More, or Aluni More.” Samar. reads, “the plain of More, near Sichem,” as Exod. xx. 17. H.—This is styled the *noble vale.* Gen. xii. 6. C.—The road from Jericho to the Mediterranean Sea left these mountains on the north. The Chanaanite inhabited all that region, from Galgal to Sichem.

VER. 32. *Fulfil.* How inconsistent must such exhortations be, if, as

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32 See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

CHAP. XII.

All idolatry must be extirpated: sacrifices, tithes, and first-fruits, must be offered in one only place: all eating of blood is prohibited.

THESE^b are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

2 Destroy all the places, in which the nations that you shall possess, worshipped their gods, upon high mountains, and hills, and under every shady tree.

3 Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4 You shall not do so to the Lord your God:

5 But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and first-fruits of your hands, and your vows and gifts, the first-born of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses, wherein the Lord your God hath blessed you.

8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land, which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

11 In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the first-fruits of your hands: and what-

* Supra, vii. 25; 2 Mac. xii. 40.

Protestants assert, the commandments be impossible, and “the law exacteth impossible things.” Luther in Gal. iii. H.

CHAP. XII. VER. 1. *These.* Having inculcated the general precepts, and the obligation of loving God above all things, Moses now descends to particular duties. C.

VER. 2. *Tree.* See Gen. xxi. 33. All the monuments of idolatry must be destroyed. The very names of the idols must be abhorred and obliterated, (Exod. xxiii. 13,) to show that they have lost possession of the country. So, (ver. 5,) *to put his name there,* means to take possession of a place.

VER. 5. *It,* where the ark was to be kept. H.—Before the building of the temple, it was removed from one tribe or place to another. Jerusalem was thenceforward styled *the city of the great King.* Psal. xlvi. 1, 9.

VER. 7. *You.* In gratitude, you shall therefore offer your victims. H.—The Jews were accustomed to make a feast thrice a year in the holy city. They might also eat some parts of the peace-offerings. M.

VER. 8. *Himself.* Some restrain this to the sacrifices, which each person might offer, where he thought proper, till the ark was fixed at Si.o. But many other parts of the ceremonial law seem not to have been in force till the Hebrews crossed the Jordan. Amos v. 25. Circumcision was omitted, as well as most of the festivals. Several laws were, however, designed for the people during their sojournment, such as those which regard the order of judgment, the cleanliness of the camp, the purification of women, and of those who had touched a dead body, &c. Exod. xviii. 25; Num. v. 2; Lev. xv. 31. It was not left to their option to observe or to neglect the sabbath, (Num. xv. 32,) the loaves of proposition, or the perpetual fire, &c. Num. iv. 7, 13. C.

VER. 11. *Therein* While you are performing your duty to God, you need



soever is the choicest in the gifts, which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you, and your sons, and your daughters, your men-servants, and maid-servants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place, which the Lord shall choose, in one of thy tribes, shalt thou offer sacrifices, and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it;

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the first-fruits of thy hands:

18 But thou shalt eat them before the Lord thy God in the place, which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and maid-servant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth:

21 And if the place which the Lord thy God shall choose, that his name should be there, be far off, thou shalt kill of thy herds, and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

^a Gen. xxviii. 14; Exod. xxxiv. 24; Infra, xix. 8.

not fear the incursions of your enemies; or, according to the Heb., Sept., and Chaldee, "There shall be a place which . . . Thither," &c. M.—*Hands*. Aquila, &c. have, "your voluntary oblations."—*Gifts*. Heb. "your choice-vows." C.

VER. 15. *But*. Heb. "Yet thou mayst kill and eat the flesh which thy soul desireth in all thy gates, with which the Lord thy God hath blessed thee, the unclean and the clean may eat thereof, as of the roe buck," &c. H.—The Vulgate translates ver. 22 in this sense, intimating that these meats did not contract any such peculiar sanctity as to exclude those who were unclean, ver. 20. Lev. xvii. 3. C.

VER. 17. *Tithes*. These were of an extraordinary nature, destined for feasts. Chap. xiv. 22; Lev. xxvii. 30. The usual tithes belonged entirely to the Levitical tribe. C.—*First-born*, or the most excellent, ver. 11; Exod. xii. 11, 12. The first-born, if it proved to be without defect, and a male, was given to the priests. Num. xviii. 15.—*Voluntarily*. If the thing was vowed to the Lord without restriction, it fell to the share of the priests alone: but if the person specified that he intended it for a peace-offering, &c., the priest could only claim what was allotted to him by the law. C.

VER. 21. *Far off*. Hence many conclude that those who lived near the tabernacle were bound to bring the animals which they designed for their own use, to be slain there, as they did in the desert. Others suppose that all were under the same predicament, and are hereby authorized to follow the same regulations, and to eat the flesh, whether they be clean or otherwise, provided they abstain from the blood. See Lev. xvii. 3. C.—The custom of bringing the beasts to be slain before the door of the tabernacle was to be no longer-obligatory. M.

VER. 22. *Alike*. This must be understood of those who had contracted only a smaller stain, which did not communicate the uncleanness to others, but debarred people from approaching to sacred things. C.—Those who had touched the

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified, and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 ^bWhen the Lord thy God shall have destroyed before thy face the nations, which thou shalt go in to possess, and *when* thou shalt possess them, and dwell in their land,

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For they have done to their gods, all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

CHAP. XIII.

False prophets must be slain, and idolatrous cities destroyed.

IF ^cthere rise in the midst of thee a prophet, or one that sayeth he hath dreamed a dream, and he foretelleth a sign and a wonder,

^b Infra, xix. 8.—^c A. M. 2553.

dead, &c. were not allowed to eat with people who were not under any such legal uncleanness. M.

VER. 27. *Oblations*. Heb. "holocausts . . . and the blood of the sacrifices" of peace. Parts of the latter were eaten by the offerer, but the former victims were entirely burnt. H.

VER. 31. *Fire*. See Lev. xviii. 21.

VER. 32. *That only do thou, &c.* They are forbid here to follow the ceremonies of the heathens, or to make any alterations in the Divine ordinances. Ch.—To adopt fresh regulations, in the same spirit, was not forbidden. Thus David ordered those who had kept the baggage to share equally with the soldiers who had gone to battle (1 Kings xxx.); and our Saviour approved, by his presence, the feast of the dedication of the temple, instituted long after Moses. 1 Mac. iv. John x. W.—He perfected the law by the precepts of the gospel. Matt. v. 17. Chap. iv. 2. Christ is full of grace and truth. John i. He has fulfilled the law and the prophets. H. S. Aug. c. Faust. xvii. 2, and xix. 9.—"Grace," says he, "pertains to the fulness of charity, truth to the completion of the prophecies." D

CHAP. XIII. VER. 1. *If . . . a prophet, or even an angel from heaven*, as S. Paul (Gal. i. 8) says on a similar occasion, (C.) should work a miracle, and afterwards adduce it in proof of a false religion, believe him not. Whether God will ever suffer a real miracle which may seem to countenance error, or not, this appears to be unquestionable, that he will never deny himself, or, in a contest of miracles, permit falsehood to gain the victory. If the magicians performed wonderful works, they were forced at last to confess their inferiority, and yield to Moses. Exod. viii. 18, 19. Miracles are generally a proof of the truth of any doctrine; but when the doctrine is already established, as in this case of the unity of God, (ver. 2,) it may be adduced with propriety as a criterion of miracles. H.—The Jews, in vain, allege this passage against the religion of Jesus Christ. H.



2 And that come to pass which he spoke, and he say to thee: Let us go, and follow strange gods, which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or afar off, from one end of the earth to the other,

8 Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,

9 But thou shalt presently put him to death. *Let thy hand be first upon him, and afterwards the hands of all the people.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

11 That all Israel hearing may fear, and may do no more any thing like this.

* Infra, xvii. 7.—^b A. M. 2553.

did not subvert, but fulfilled the law; so far was he from endeavouring to persuade them to abandon the true God. C.—If he had not come to act in this manner, the law would have contained in itself the seeds of dissolution, by *falsely holding forth the expectation of a future Messias, who would bring all things to perfection.* Chap. xviii. 15; Gen. iii. 15, and xlvi. 10, &c. Hence when he really appeared, the Jews desired him to prove his mission by a miracle, as he did repeatedly. Matt. xii. 38; John viii. 40, and x. 25.—*A dream, of a mysterious kind, like those of Joseph and of the prophets.* H.

V. 2. *To pass.* The completion of a prophecy does not always prove that the person who uttered it was a true prophet. Chance, a knowledge of natural causes, &c., may enable an impostor sometimes to hit upon the truth. God may also, for reasons known to himself, declare what will come to pass by the mouth of a false prophet, or of a wicked man, as he did by Balaam and Caiphas. Judas wrought miracles before his apostacy. C.—Yet if any who had been so highly favoured should attempt to enforce, by their preceding miracles, any false doctrine, *let him be anathema.* Gal. i. 8.—*Not.* The Hebrews had incontrovertible proofs of the existence of one God. They could not therefore acknowledge any other. H.—Novelty in religion is a mark of idolatry or of heresy. W.

V. 5. *Forger.* Heb. “dreamer,” to whom God reveals his secrets in the night, as he does to the *prophet* while he is awake.—*Slain.* Philo says, without any trial or delay: but the Rabbins allow that, although the impostor was not to receive an admonition, no ignorance being able to excuse him, as in other cases, he was to be brought before the Sanhedrim, at Jerusalem, and strangled. See Luke xiii. 33. The Jews, it is thought, condemned our Saviour on the plea that he was a false prophet. Matt. xxvi. 57. If a true prophet bore witness to another, the latter might also claim respect. C.—Yet though S. John the Baptist had repeatedly commended Jesus Christ, the Jews did not hesitate to call him a *seducer*, and to put him to death. H.—*The evil “one.”* Syr. 1 Cor. v. 13.

V. 6. *If thy own brother,* to distinguish him from the rest of the Jews, who were all styled brethren, as being descended from the same stock of the Patriarchs. M.

V. 9. *Presently put him to death.* Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice. Ch. W.

V. 12. *Cities.* If the inhabitants agreed, in general, to introduce the wor-

12 If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:

13 Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:

14 Inquire carefully and diligently, the truth of the thing, by looking well into it, and if thou find that which is said to be certain, and that this abomination has been really committed,

15 Thou shalt forthwith kill the inhabitants of that city with the edge of thy sword, and shalt destroy it, and all things that are in it, even the cattle:

16 And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.

17 And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,

18 When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

CHAP. XIV.

In mourning for the dead, they are not to follow the ways of the Gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and first-fruits.

B E ^bye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead;

2 ^cBecause thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth.

3 ^dEat not the things that are unclean.

* Supra, vii. 6; Infra, xxvi. 18.—^d Lev. xi. 4.

ship of idols, they were to be first admonished, (C.) and if incorrigible, to be utterly destroyed. H.—The obligation of seeing that this was executed was left to the magistrates. D.

V. 13. *Belial:* that is, *without yoke.* Hence the wicked, who refuse to be subject to the Divine law, are called in Scripture the sons of Belial. Ch.—The devil is called Belial, or “an apostate, rebel,” &c. The word is also applied to Antichrist, to idols, and to those who are notoriously wicked. S. Jer. in Nahum i., and Isa. xxvii.; 3 Kings xxi. 13.

V. 15. *Even the cattle.* Nothing at all must be spared. The goods of the innocent were involved in the common ruin, that they might learn to make all possible resistance to the introduction of so abominable a crime; and those of the guilty were destroyed wherever they were found. C.—But the persons of those who fled away, to show their disapprobation, and denounce the attempt of their brethren, (H.) would no doubt be saved. C.—If they continued among them, their indolence or connivance deserved punishment. H.—Grotius (Jur. ii. 15) maintains, that the magistrate is authorized by the law of nature to punish those who deny the existence of God or his providence, as these errors strike at the root of all society.

V. 16. *For the Lord,* as a victim of expiation, and to manifest your zeal for the honour of the only true God.—*No more.* Sept. “it shall be uninhabited.” C.

V. 17. *Hand.* Thou shalt reserve nothing for thyself, (M.) as Achas did. Jos. vii. H.

CHAP. XIV. V. 1. *Be ye.* Heb. “you are,” &c. It may be connected with the preceding chapter.—*Cut,* as the barbarians and infidels do, *who have no hope,* 1 Thess. iv. 12; Lev. xix. 28.—*Dead idols,* Adonis, &c. The Arabs and Saracens cut the hair on the forepart of the head only, and so did the ancient Scotch monks, in imitation, as they pretended, of S. John. The Egyptians cut off the hair of their head and eye-brows when they were initiated in the mysteries of Isis, (S. Amb. ep. 58,) to testify that they partook in her sorrow for the death of her husband, Osiris. Hence it is probable that Moses forbids any conformity in such superstitious practices; particularly as the Israelites were consecrated to the service of the living God. C.

V. 3. *Unclean.* See the annotations on Leviticus xi. Ch.—Some of the beasts here specified were not mentioned before, as the *buffalo, &c.*



4 These are the beasts that you shall eat, the ox, and the sheep, and the goat,

5 The hart, and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

6 Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.

7 But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cherogril: because they chew the cud, but divide not the hoof, they shall be unclean to you.

8 The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean; their flesh you shall not eat, and their carcasses you shall not touch.

9 These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.

10 Such as are without fins and scales, you shall not eat, because they are unclean.

11 All birds that are clean you shall eat.

12 The unclean eat not: to wit, the eagle, and the gryphe, and the osprey,

13 The ringtail, and the vulture, and the kite according to their kind:

14 And all of the raven's kind:

15 And the ostrich, and the owl, and the larus, and the hawk according to its kind:

16 The heron, and the swan, and the stork,

17 And the cormorant, the porphyrion, and the night-crow,

18 The bittern, and the charadriion, every one in their kind: the houp also and the bat.

19 Every thing that creepeth and hath little wings shall be unclean, and shall not be eaten.

20 All that is clean, you shall eat.

21 But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates to eat, or sell it to him: because thou art the holy people of the Lord *thy God. Thou shalt not boil a kid in the milk of its dam.

* Exod. xxiii. 19, and xxxiv. 26.

VER. 5. *Buffle*. Heb. *jēmūr*, which some translate "the fallow-neer." The Arabs give this name to a beast resembling a hart, which has horns and red hair. C.—It was served up on the table of Solomon, 3 Kings iv. 23. Pliny (viii. 13) mentions the bubalus of Africa, which is like a calf. M.—*Chamois*, (*tragelaphum*), a beast which has the head of a he-goat, and the carcass of a hart. Scaliger. Plin. viii. 33.—Bochart translates *acu*, after the Arab., "the wild goat."—*Pygarg*, another species of the goat, (Plin. viii. 53,) of the colour of ashes. Bellon. q. 51. *Dissum* means "ashes" in Hebrew.—*Goat*, (*orygem*.) "a wild goat, (Sept., Bochart, &c.,) or ox." C.—*Camelopardalus*. This animal resembles a camel in its head and longish neck, and the panther in the spotted skin. Plin. viii. 18.—Bochart (iii. 21) thinks that the Heb. *samer*, means "a wild goat," noted for "leaping."

VER. 7. *Cherogril*, or porcupine. Lev. xi. 5. S. Barnabas and Clem. Alex. (Pœd. ii. 10) subjoin the *hyena* to the hare, though the name occur not in Moses. M.

VER. 10. *Unclean*. S. Barnabas adds, "Thou shalt not eat the murena, polypus, or cuttle fish;" and these are in effect of the description given by Moses. C.

VER. 13. *Ringtail* (*ixion*). Heb. *rae*. The same bird seems to be called *dœ* in Leviticus, by the change of the first letter, though it is there translated *the kite*. The *ixion* is a sort of white, quick-sighted vulture.—*Kite*. Heb. *diue*, according to Bochart, means the vulture, as Isaías (xxxiv. 15) insinuates that this bird goes in flocks, while the kite is a solitary bird.

VER. 19. *Wings*. Heb. "every reptile that flieth," such as bees. C.

VER. 21. *Of itself*, or by suffocation.—*Stranger*, who has not embraced your religion. M.—Hence it is inferred that the Jews might keep unclean animals, and sell them; as they did not defile till they were dead. Jans.—*Dam*. All appearance of cruelty must be avoided. Christ, who is signified by the kid, on account of his assuming our sinful nature, shall not be slain in his infancy. S. Tho. 1. 2, q. 102, a 6 W.—Some take this prohibition literally, and extend it to calves

22 Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth,

23 And thou shalt eat before the Lord thy God, in the place which he shall choose, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the first-born of thy herds and thy sheep: that thou mayst learn to fear the Lord thy God at all times.

24 But when the way, and the place which the Lord thy God shall choose, are far off, and he hath blessed thee, and thou canst not carry all these things thither,

25 Thou shalt send them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:

26 And thou shalt buy with the same money, whatsoever pleaseth thee, either of the herds, or of sheep, wine also and strong drink, and all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy house:

27 And the Levite that is within thy gates: beware thou forsake him not, because he hath no other part in thy possession.

28 The third year thou shalt separate another tithe of all things that grow to thee at that time: and shalt lay it up within thy gates.

29 And the Levite that hath no other part nor possession with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come and shall eat and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do.

CHAP. XV.

The law of the seventh year of remission. The firstlings of cattle are to be sanctified to the Lord.

IN ^bthe seventh year thou shalt make a remission, 2 Which shall be celebrated in this order. He to whom any thing is owing from his friend, or neighbour, or brother, cannot demand it again, because it is the year of remission of the Lord.

3 Of the foreigner or stranger thou mayst exact it: of

^b A. M. 2553, A. C. 1451.

and lambs. The Arabs use milk in almost all their ragouts. Roger. ii. 2.—Others think that kids must not be eaten while they are as yet too tender, *Qui plus lactis habet quam sanguinis*. Juv. Sat. xi.—But we believe that God forbids the paschal lamb or kid to be offered while it sucks. It must be of a competent age, of one year. Exod. xii. 5, and xxiii. 19. Other victims would do if they were only eight days old. Lev. xxii. 27. C.

VER. 29. *Filled*. Of this feast the owner did not partake, (S. Aug. q. 20,) as he did of the former, ver. 26. M.—Josephus (iv. 8) acknowledges three sorts of tithes: but Calmet thinks that only two were paid every third year, and that the same tithe is mentioned, ver. 22, and 28. Tobias i. 7. The only difference is, that on the third and sixth years the products were consumed on the spot, and in other years they were spent at Jerusalem. See Lev. xxvii. Many, however, believe that three tithes were then exacted: 1. For the Levites. 2. For a feast at Jerusalem, and to defray the expenses on the road. 3. For the poor at home. D. &c. H.

CHAP. XV. VER. 1. *In the*. Heb. "at the extremity of seven years," which some erroneously refer to the end, though the original signify also the beginning. C.

VER. 2. *Again*. Heb. does not mention *friend*. H.—"He shall not exact it (or urge) his neighbour or his brother, because," &c. Whence Cajetan gathers that debts might be demanded after the expiration of the seventh year, on which the products of the earth did not enable the Jews to pay any thing. Grotius also asserts, that perpetual debts might be required; and Menoch. includes things *lent* under the same regulation. But all debts became extinct as soon as the seventh year commenced, (ver. 9. C.) at least they could not be demanded till it was expired; though things merely lent might be taken back. D.

VER. 4. *There shall be no poor*, &c. It is not to be understood as a *promise*, that there should be no poor in Israel, as appears from ver. 11, where we learn that God's people would never be at a loss to find objects for their charity: but it is an ordinance that all should do their best endeavours to prevent any of them



thy countryman and neighbour thou shalt not have power to demand it again.

4 And there shall be no poor nor beggar among you : that the Lord thy God may bless thee in the land which he will give thee in possession.

5 Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bless thee, as he hath promised.

6 Thou shalt lend to many nations, and thou shalt borrow of no man. Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

7 If one of thy brethren, that dwelleth within the gates of thy city, in the land which the Lord thy God will give thee, come to poverty : thou shalt not harden thy heart, nor close thy hand,

8 But shall open it to the poor man ; * thou shalt lend him that which thou perceivest he hath need of.

9 Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart : "the seventh year of remission draweth nigh ; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh : lest he cry against thee to the Lord, and it become a sin unto thee.

10 But thou shalt give to him : neither shalt thou do any thing craftily in relieving his necessities : that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

11 *There will not be wanting poor in the land of thy habitation : therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

12 *When thy brother, a Hebrew man, or Hebrew woman, is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free :

13 And when thou sendest him out free, thou shalt not let him go away empty :

14 But shalt give him for his way out of thy flocks, and out of thy barn-floor, and thy wine-press, wherewith the Lord thy God shall bless thee.

* Matt. v. 42; Luke vi. 34.—^b Exod. xxxiii. 10; Lev. xxv. 2.—^c Matt. xxvi. 11.
^d Exod. xxi. 2;

brethren from suffering the hardships of poverty and want. Ch.—*Beggar*, is not expressed, though it be implied in Heb. or the Sept., which connect this with the preceding verse, (H.) "because (or save when) there shall be no poor among you ;" as if the rich could not derive the benefit from the remission of debts. Vatable.—God had made abundant provision for the poor. He might have prevented any from falling into distress. C.—But he suffered this sometimes to take place, to try the dispositions both of the rich and of the poor. H.—If they had faithfully complied with his laws, he would not have permitted them to fall into the last degree of misery. C.—He allows no public begging, which all well regulated nations disown.

VER. 8. *Need of.* The Rabbins understand this of giving freely without any prospect of receiving again, much less of any advantage by usury. They esteem themselves bound also, by the laws of humanity, to assist even idolaters, though they will not beg of such, in public. C.—If people be in extreme want, the law requires that necessaries should be given them ; but if they be not so far reduced but that they may be able to pay again in a little time, it may suffice to lend. H.

VER. 9. *Eyes.* Heb. "and thy eye be evil against," &c. This expression denotes one who is a prey to the base passions of avarice, jealousy, envy, &c. Chap. xxviii. 54; Matt. xx. 15. C.—*A sin*, or draw on punishment. M.—"If thou hast not fed, thou hast killed" thy neighbour in extreme want. S. Amb. Off. ii. 7. W.

VER. 10. *Neither.* Heb. "thy heart shall not be evil in giving : for to this end the Lord . . . hath blessed thee." Imitate his clemency.—*Hand*, in all thy undertakings and possessions.

VER. 11. *Needy.* Heb. expresses the order to be observed in giving alms, "open thy hand wide (give with profusion) to thy brother, (or relations,) to thy needy, (in extreme want,) and to thy poor in the land," whoever they may be. C.

15 Remember that thou also wast a bond-servant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee *this*.

16 But if he say : I will not depart : because he loveth thee, and thy house, and findest that he is well with thee :

17 Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever thou shalt do in like manner to thy woman-servant also.

18 Turn not away thy eyes from them, when thou makest them free : because he hath served thee six years according to the wages of a hireling : that the Lord thy God may bless thee in all the works that thou dost.

19 Of the firstlings, that come of thy herds, and thy sheep, thou shalt sanctify to the Lord thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

20 In the sight of the Lord thy God shalt thou eat them every year, in the place that the Lord shall choose, thou and thy house.

21 *But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

22 But thou shalt eat it within the gates of thy city : the clean and the unclean shall eat them alike as the roe, and as the hart.

23 Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

CHAP. XVI.

The three principal solemnities to be observed : just judges to be appointed in every city : all occasions of idolatry to be avoided.

OBSERVE *the month of new corn, which is the first of the spring, that thou mayst celebrate the Phase to the Lord thy God : because in this month the Lord thy God brought thee out of Egypt by night.

2 And thou shalt sacrifice the Phase to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God shall choose, that his name may dwell there.

3 Thou shalt not eat with it leavened bread : seven

Jer. xxxiv. 14.—^e Lev. xxii. 20, and 21; Eccl. xxxv. 14.
^f A. M. 2553, A. C. 1454.

VER. 17. *House*, before a judge. It is supposed that this law regarded only those who had sold themselves, or had been condemned to be slaves. Fagius.—*For ever* ; that is, till the year of jubilee.—*Al o*, not by piercing her ear, as some have thought, but by setting her at liberty, and giving her something, ver. 14.

VER. 18. *Hireling.* His freedom is due to him, as much as wages are due to the hireling. He is also entitled to a decent provision, for which he has laboured Heb. "he hath been worth twice as much to thee as a hired servant," by his greater diligence, labour, and fidelity. Servitude has also rendered his work doubly severe. C.

VER. 19. *Firstlings.* Some belonged to the priests. Others, of which Moses speaks here, might be disposed of by the owners. Chap. xii. 17 C.—Thus females, which came first, belonged to them, but they could not *work* with them (M.); with such at least as were the best, and fattened for a religious feast. Sheep designed for this purpose were not to be shorn ; or, as the original term means, their wool was not to be "torn away." H.

CHAP. XVI. VER. 1. *Corn.* Heb. *abib*, "green ears of corn," when barley begins to ripen, and wheat is yet green in Palestine ; at the time of the year which corresponds with half of our March and April. The first-fruits of the barley harvest were offered on the second day of the paschal solemnity. Lev. xxii. 10; Exod. xiii. 4. C.—*Night.* We read (Exod. xii. 22, and Num. xxxiii. 3) that the Hebrews were ordered not to leave their houses till morning, and that they departed from Ramesses on the day after the passage of the destroying angel. They began, therefore, to prepare for their journey on the *evening* of the 14th, and began their march at day-break on the 15th of Nisan, ver. 6. H.

VER. 2. *Phase.* Heb. and Sept. "the Phase (or lamb) to the Lord thy God, sheep and oxen," or "of the flock and the herd," (Protest.) offered on the same festival, (H.) or victims proper for the solemnity, besides the paschal lamb. Num.



days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life.

4 No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day, in the evening, remain until morning.

5 Thou mayst not immolate the Phase in any one of thy cities, which the Lord thy God will give thee:

6 But in the place which the Lord thy God shall choose, that his name may dwell there; thou shalt immolate the Phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

7 And thou shalt dress and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

8 Six days shalt thou eat unleavened bread: and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9 Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn:

10 And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God:

11 And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

12 And thou shalt remember that thou wast a servant

^a Exod. xxiii. 15, and xxxiv. 20; Eccli. xxxv. 6.

xxviii. 19; 2 Par. xxx. 15. Peace-offerings were also made; (Lev. vi. 12; 2 Par. xxxv. 7;) and of these free offerings some explain the words of the Jews, (John xviii. 28,) as they suppose that the lamb had been eaten the night before. M. Bochart. T.—They might, however, have refrained from eating of these on that day. C.

VER. 3. *Affliction.* Heb. also, “of poverty.” Syr. “of humility.” Sept. “of evil treatment;” or such bread as the poorest sort of people and slaves are forced to eat. The Jews serve the bread in small pieces, to denote their former poverty. This unleavened bread is also less palatable, and less wholesome.—*Fear.* Sept. “in haste.” Exod. xii. 11. The psalmist (civ. 43) mentions the *exultation and joy* of the Hebrews, but it was mixed with fear, lest they should lose so great a benefit.

VER. 6. *Phase*, or paschal lamb, which was to be sacrificed *between the two evenings*, during the space of about four hours, in the court before the ark. Some think that this precept was binding only in times of peace; and that when the people could not assemble in the place appointed, they might sacrifice the lamb elsewhere, which seems very probable, though no positive proof can be adduced. C.—As the Jews have now no temple, they cannot sacrifice the paschal lamb. T.—The priests were very expert, and observed an admirable order in offering such a surprising multitude of victims, (C.) as would be offered by every family of ten people. H.

VER. 7. *Dress (coques).* Heb. *Bossol* means frequently, to *boil*, and sometimes to *roast*, as it must here, if it refer to the paschal lamb; the other victims might however be boiled, and the Sept. use both expressions, “Thou shalt boil and roast.” See 2 Par. xxxv. 13. It seems that Moses speaks only of the lamb, the method of preparing which he had abundantly explained before. (Heb. has not *it*, and of course the passage may be understood of all the victims offered on this solemnity. On the *morning* after it was concluded people might all depart to their respective homes. Under Ezechias and Josias the people appear to have continued together during the whole octave. 2 Par. xxx., and xxxv. 17. H.—Others are of opinion that the people might retire home after the 15th, (Tostat,) or in the morning after they had eaten the paschal lamb. C.

VER. 8. *Six days* after the solemn day is ended, or in all seven (Exod. xiii. 7. C.); or the seventh day is here remarkable for some particular distinction. M.—*Assembly.* Heb. “the feast of prohibition, or of withholding,” or rather the festival day, in which all must make their appearance, to do homage to their Lord. Lev. xxiii. 36. C.—Sept. “on the 7th is the dismissal, (or termination,) a feast to the Lord.” H.

in Egypt: and thou shalt keep and do the things that are commanded.

13 Thou shalt celebrate the solemnity also of tabernacles, when thou hast gathered in thy fruit of the barn-floor and of the wine-press:

14 And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy man-servant, and thy maid-servant, the Levite also, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord shall choose: and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. “No one shall appear with his hands empty before the Lord:

17 But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

18 Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

19 And not go aside to either part. ^bThou shalt not accept person, nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

20 Thou shalt follow justly after that which is just: that thou mayst live and possess the land which the Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree, near the altar of the Lord thy God:

^b Exod. xxiii. 8; Lev. xix. 15; Supra, i. 17; Eccli. xx. 31.

VER. 9. *Corn:* that is, from the 16th of Nisan, (M.) the second day of the paschal solemnity, on which new barley was presented before the Lord, as new wheat was on the second day of Pentecost. Lev. xxiii. 10.

VER. 10. *Hand.* Heb. and Sept. “as much as thy hand is able;” an offering, bearing a due proportion with what God has bestowed upon thee. H.—Each one was exhorted to make peace-offerings and feasts, at Jerusalem, in honour of God, ver. 11. On these festival days the *first-born*, fattened animals, were brought to be slain. Chap. xii. 17, and xiv. 23.

VER. 16. *Empty.* All were bound to make some offering, which was left to their option, and thus the festivity was much increased, by the abundance of all things; so that all might find a particular pleasure in being present at these feasts, even though they were not influenced by sentiments of piety and of religion. See Exod. xxiii. 15. C.—While the masters of families were from home, *thrice in the year*, God protected their houses and children from the incursions of enemies, so that they were never more secure. Sanctius. T.

VER. 18. *Magistrates, (magistros,)* “masters;” people learned in the law, who may assist the judges with their counsel in any emergency. Heb. *ssotrim*, “officers, heralds, lictors,” &c. Chap. i. 15. H.—Bonfrere (in Exod. xviii. 25) thinks that these were the judges set over each tribe, or else the assessors of the judges. M.—The Rabbis mention three tribunals of the Jews: 1. The Sanhedrin, consisting of seventy judges, with a prince at the head of them; 2. the twenty-three judges, who resided in considerable cities; 3. the tribunal of three judges, who administered justice in the villages, which had not above 120 inhabitants. But Josephus (iv. cap. ult.) only mentions that Moses established in each city seven judges, who had each two officers of the tribe of Levi.—*Gates*, where the judges sat.

VER. 19. *Just.* Avarice is like a cloud, (C.) which darkens the understanding. *Oppression troubleth the wise, and* (Heb.) “a present destroyeth the heart.” A timid or interested judge is unfit for his office. H.—If even the just are in danger of being perverted by presents, what must we think of others? D.

VER. 20. *Just.* Heb. “thou shalt follow justice.” Thou shalt be guided solely by the dictates of justice, in passing sentence. Exod. xxiii. 1—9. C.—That judge who passes sentence according to truth, executes his office unjustly if he be actuated by the love of a temporal reward. S. Greg. Mor. 9.

VER. 21. *Tree.* The pagans had consecrated different sorts of trees to their idols. They always planted groves near their temples, to increase the reverential awe, and but too often to hide the abominations which were there committed.



22 Neither shalt thou make, nor set up to thyself a statue: which things the Lord thy God hateth.

CHAP. XVII.

Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed, under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.

THOU *shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

2 When there shall be found among you, within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

3 So as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded.

4 And this is told thee, and hearing it thou hast in-

* A. M. 2553.—^b Infra, xix. 15; Matt. xviii. 6;

The Hebrews frequently imitated them in these particulars. Yet Hecateus observes, that no tree was to be seen near the temple of Jerusalem.

VER. 22. *Statue.* Heb. *motsce*, means also a pillar, monument, heap of stones, image, title, &c. Gen. xxviii.—*Hateth*, when they are designed for superstitious purposes. On other occasions statues and pictures may be very instructive and commendable. H.—The patriarchs set up pillars, altars, &c., as did also the Israelites, (Jos. xxii. 10,) Samuel, &c., even after this prohibition, and without any offence. The Rabbin allow that the proselytes of justice do well in erecting such monuments of religion, provided they be not intended for false worship. Seld. Jur. ii. 6. C.—How blind then must be our dissenting brethren, who cannot make this easy and obvious distinction, but indiscriminately condemn all Catholics as guilty of idolatry, because they make and keep in their chapels, and bow down before, images of the saints! This trifling objection is pressed with great vigour by J. Wesley, the founder of the Methodists. “The Papists,” says he, “set up their idols in their churches—they worship the picture of the Queen of heaven—they idolize a dead man or woman.” To whom Dr. Parker, a Protestant bishop, replies (Disc. for the Abrog. of the Test.): “Yet, after all, we have no other ground for the bold conceit, than the crude and rash assertions of some popular divines, who have no other measures of truth and zeal, but their hatred to Popery. . . . As to the use of images in the worship of God, I cannot but admire at the confidence of these men, to make so bold a charge against them in general, when the images of the cherubim were commanded by God himself. Exod. xxv. 22. They were the most solemn and sacred part of the Jewish religion, and therefore, though images, so far from idolatry, that God made them the seat of his presence, and from between them delivered his oracles. This instance is so plain and obvious to every reader, . . . that it is a much greater wonder to me that those men, who advance the objection of idolatry so groundlessly, (*against the greater part of Christendom*, as he observed before,) can so slightly rid themselves of so pregnant a proof against it.” It may not be improper to observe, that in the last great deluge of error, the Methodist Society began, 1st May, 1738, at London, though it had a more obscure beginning at Oxford, 1729, and another at Havannah, 1736. What confidence now can the Methodists have in the interpretations which Wesley has given them of the Scriptures, since he stumbled in broad daylight; and even preached for above thirty years together, that the observance of God’s law is not only unnecessary, but *sinful*, an error to which he was forced, at last, to open his eyes by the scandalous immoralities of several of his deluded admirers, whom he had been all along foolishly flattering with the assurance that *faith alone* would insure their salvation. Strange it may appear, that he should not be put on his guard by the fall of Luther, who split against the same rock, and scrupled not to condemn the Epistle of S. James as not worth a straw, *stramineam epistolam*, an expression for which he is said afterwards to have been sorry, as Wesley was for the doctrine which he had been delivering for so many years. But the evil was then done. Multitudes had been deceived by these arch impostors. Their surviving followers might, however, if they would, derive this lesson from their tardy repentance and recantation, to examine with more caution their other doctrines, which they have delivered with the like confidence; and as they have reason to fear the yielding an implicit belief to such innovators, so they may be induced to flee to the *ark*, the true Catholic Church, that they may be protected from the *contradiction of tongues*, Psal. xxx. 21. S. Aug. ib. “After Christ and the gospel, we have no further inquiry to make.” Tert.—We know that novelty in religion is a sure mark of falsehood, as no one can place any other foundation besides that which has been fixed by the beginner and finisher of our faith. From the written and unwritten *Word of God*, we learn what He has taught, and among the rest, we are authorized to keep holy Pictures with respect. This is not an attempt against the worship of God, but designed to promote it. We do not make them to *ourselves* without a Divine authority. The same things which we are not allowed to *adore*, we must not *make*. Yet Methodists have and make pictures. We have God’s will clearly expressed to us by his Church, which he has commanded us to hear and to obey. This subject is of such vast importance, the accusation of idolatry is of so black a nature, that it deserves to be accurately and frequently refuted. It is not an accusation brought

quired diligently, and found it to be true, and that the abomination is committed in Israel:

5 Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

6 ^bBy the mouth of two, or three witnesses, shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

7 The hands of the witnesses shall be first upon him to kill him, ‘and afterwards the hands of the rest of the people; that thou mayst take away the evil out of the midst of thee.

8 If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within thy gates do vary: arise and go up to the place, which the Lord thy God shal’ choose:

* 2 Cor. xiii. 1.—^c Supra, xiii. 9.

only by a few obscure individuals, who have not the power to do any great harm by it; the most exalted dignitaries of the Protestant church, such as Dr. Shute, of Durham, in two charges to his clergy, the most famous modern reformers, like Wesley, &c., have not scrupled to repeat the calumny. See Nightingale, &c., for further information on Methodism, which now makes such a noise, though its novelty, variations, acknowledged mistakes, calumnies, spirit of persecution, want of lawful pastors, &c., might suffice to put people upon their guard. H.

CHAP. XVII. **V**ER. 1. *Ox.* By this name all bulls, cows, &c. are designated. For it was never lawful to sacrifice any thing which had lost any member. Exod. xii. 5; Lev. i. 3.

VER. 2. *Covenant*, by incurring the *evil* of idolatry. C. Heb. x. 29.

VER. 3. *The host of heaven.* That is, the stars. Ch.—This species of *idolatry* was the most ancient and common in the East. Job (xxxii. 26, 28) takes notice of the adoration of the sun and of the moon, and calls it *a very great iniquity, and a denial against the most high God*. He lived in Arabia, and probably not far from the place where Moses was addressing the Israelites. H.—The pagans looked upon the sun and moon as the king and queen of heaven, and the stars as their guards. Plato says (in *Phaedro*) that “the sun marches at the head of the gods, in a winged chariot, and the eleven other gods lead on their bands of demons,” or the stars, &c.

VER. 5. *Stoned*, not far from the *gates*, where they received sentence. Thus the sabbath-breaker was stoned without the camp, (Num. xv. 35,) and S. Stephen out of the city of Jerusalem, Acts vii. 57. When only a few were concerned, the twenty-three judges passed sentence: but if a whole tribe had been guilty, the cognizance of the affair was left to the Sanhedrim. When a city was infected with this abomination, it was wholly destroyed. But no one was punished, except two witnesses (ver. 6) attested that formal idolatry, by sacrifice, &c., had been committed. Seld. Syned. iii. 4.

VER. 6. *Slain.* When the action was public, this formality was not requisite. Chap. xiii. 9.—*Him.* One witness was never admitted to prove any crime; neither would the Jews receive for witnesses, women, infants under thirteen, slaves, publicans, thieves, &c. Josep. iv. c. ult. The Rabbin also reject other notorious offenders, enemies, relations, and those who had not a competent knowledge of the law, &c. Ap. Seld. Syn. ii. 13. 11, and Grot.—But we could wish for some authors of more credit. C.

VER. 7. *Kill him.* Thus testifying that they approve the sentence, and are willing that his blood should be required at their hands, if they had accused him falsely. The criminal was hurled down a precipice by one of the witnesses, and, if he survived, he was stoned by the other, and by the whole people. Maimonides asserts that the execution took place on some great festival, for the terror and instruction of the multitude; but others call this in question. Fagius. C.

VER. 8. *If thou perceive, &c.* Here we see what authority God was pleased to give to the church-guides of the Old Testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and punishing with death such as proudly refused to obey their decisions: and surely he has not done less for the church-guides of the New Testament. Ch.—*Hard.* Heb. also means, “doubtful, hidden, divided;” so that the opinions of the judges do not agree. In matters of fact, the thing is more easily investigated on the spot. But in these cases, where the law is ambiguous, as even the Divine ordinances frequently are, being delivered in human language, (Grot.,) a living judge is necessary. God remits the Jews to the council of the priests, at the head of whom was the sovereign pontiff, who was the natural and supreme judge of such difficulties, ver. 9, 12. H.—*And blood*, to decide when murder must be punished with death, and when the right of an asylum may be claimed. C.—The Vulg. renders the same words, 2 Par. xix. 10, *between kindred and kindred*, as the different degrees cause many embarrassments, with regard to marriages, &c. T.—The Rabbin understand that the judge had to declare when a woman was rendered unclean. Lev. xii. 4. Lyran.—*And cause*, or law-suit; some thinking that a greater sum for reparation of an injury should be required, others judging that one of the contending parties should be set at liberty, while the other judges are of a contrary sentiment. Heb. “*between judgment and judgment*,” when a



9 *And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall show thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

11 According to his law: and thou shalt follow their sentence; neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and dwellest in

* 2 Par. xix. 8.

doubt arises whether laymen or the Levites may be the proper judges.—*And leprosy.* Various difficulties might arise concerning this matter, of which the priests had to pass sentence. Lev. xiii. Some render the Heb. *nogā*, “wound.” The law of retaliation required a scrupulous nicety. *Blood, cause, and leprosy,* may denote lawsuits of a criminal, less important, and ceremonial nature. Jans.—*Vary.* Heb. “which are matters of contention within thy gates.”

VER. 9. *Judge.* Moses does not specify whether the contending parties, or the judges themselves thought proper to have the matter debated before a higher court. The Rabbin observe, that appeals to the Sanhedrin were only the last resort, and that the sentence of that tribunal was to be complied with under pain of death, ver. 11. Seld. Syned. iii. 2. 2. The judge here mentioned, according to them and the generality of commentators, after Josephus, Philo, &c., is no other than the high priest, as the Scripture plainly indicates. Chap. xxi. 5; Ezec. xliv. 24. He abode near the tabernacle, and God enabled him to explain the law, when he was arrayed with the ephod, and the Urim and Thummim. The government of the Jews was a theocracy, and the pontiff acted as the vicegerent of God. H.

VER. 11. *According, &c.* This law was to be the rule of the priests, in passing sentence. It was not left to the judgment of individuals to comply or not, according as they might explain the law for themselves. Such a proceeding would be nugatory, as they would thus be themselves the ultimate judges of their own cause. H.—*They shall seek the law at his (the priest's) mouth,* Mal. ii. 7.—If any had been proud enough among the Jews to persuade himself that he understood the law better than the high priest, he would not on that account have escaped death. H.—The authority of the Christian Church is not inferior to that of the Synagogue, only, “instead of death, excommunication is now inflicted” on the rebellious. S. Greg. Matt. xviii. 17. S. Aug. q. 38. In effect, S. Paul assures us that the priests of the law *serve unto the example and shadow of heavenly things*, Heb. viii. 5. If therefore the privilege of deciding points of faith and morality, without danger of mistake, was granted to the Synagogue, can any one doubt but that Christ would provide as ample a security for his Church, with which he has promised to *remain for ever*, and with his *Holy Spirit* to teach her *all the truth?* H.—S. Augustine dwells upon this argument, (Doct. 4,) and proves the infallibility both of the Jewish and of the Christian Church. Hence Christ said, with respect to the former, which was not yet rejected, *All therefore whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say the truth, and do not practise what they require of others.* If the heads of the Catholic Church should be equally immoral, their true doctrine must not therefore be despised, lest Christ and his Father be at the same time despised. For this is the express admonition of our heavenly lawgiver, *hear the Church* (Matt. xviii. 17): and this he does not require without giving us a full assurance that we may do it without fear of being led astray. We must show the most profound submission to the decrees of the Church. C.—Yet we are not bound to assent to the decisions of every teacher. Only, when the Church speaks, we must not refuse to obey, nor pretend to appoint ourselves judges of what she teaches. A private doctor, however eminent, may fall into some absurdities, but the major part of the pastors of the Church, with the Pope at their head, never can. In vain have the records of nineteen centuries been ransacked to find a single instance of such a general agreement in error. H.

VER. 12. *And the decree.* Some copies read with Sixtus V. *ex decreto*, by, &c., “decree,” (H.) as if a lay-judge stood ready to put the sentence in execution. C.—But there was no necessity of any further judgment after the high priest had spoken, who is here declared the sovereign judge. S. Cyp. ep. 55. Heb. “or to the judge.” Amama ridicules his friend, Ant. a Dominis, for saying that the Heb. and Vulg. have *et decreto*. H.—The Rabbin inform us, that if any judge refused to acquiesce in the decision, and endeavoured to draw others into his opinion, in matters of consequence, (as those are where the guilty is ordered to be cut off,) he was to be strangled, on a festival day, at Jerusalem, *that all the people hearing it might fear*, ver. 13. Seld. Syned. iii. 3. C.

VER. 13. *Pride.* Heb. “do presumptuously,” as the Prot. translate. How will they excuse their leaders, Luther, &c., and themselves, from this grievous

it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him, whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made *king*, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe.

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law,

charge? If the person, who presumed to assert that the leprosy had not infected some one, whom the priest condemned, (ver. 8,) could not escape death, shall we esteem those innocent whom the whole Church rejects? H.

VER. 14. *King.* The Rabbin observe, that one was to be elected before the place for the temp'e was fixed upon, that the tribes might not contend about that honour. Grotius.—God foresees that the people will insist upon having a king, and gives his consent, reserving to himself the choice, and appointing laws for him, that he may not forget that he is only the lieutenant of the Most High. Yet God testified his displeasure when the Israelites demanded a king, because they did it in a seditious manner, so as to reject the prophet Samuel, whom he had given them for a ruler, in whom they could discover no fault. C. 1 Kings viii. 7, and x. 19.

VER. 15. *Choose,* as he did Saul, David, and Solomon, who succeeded to the throne of his father, though he was not the eldest son. M.—Then the throne began to be hereditary, in virtue of God's promise to David. C.—*Brother.* The Jews neglected this law, when they willingly recognised the authority of Herod, two years after the birth of Christ. See Gen. xlvi. 10. H.—A stranger might attempt to draw off the people from the service of the true God, and mutual love would not so easily subsist between them. M.

VER. 16. *Horses.* Josue and David rendered the captured horses useless (Jos. xi. 6; 2 Kings viii. 4,) and the judges rode on asses. Judg. x. 4, and xii. 14. Solomon began to keep some, and in his days Egypt was noted for the traffic of horses; though, after Sesostris had intersected the country with canals, they were more neglected. Marsham. Canon. saec. 13, and 14. God did not wish his people to engage in the tumults of war, nor would he permit their king to be puffed up with his own strength. Psal. xix. 8, and xxxii. 17. Philo says he would not have them to listen to any one who might promise to conduct them to a better country and thus teach them to lead a wandering life. C.—He precludes also the attempt to conquer Egypt. Heb. “he shall not make the people return to Egypt, in order that he may multiply horses,” by their buying them for him in that country, 3 Kings x. 29.—*Way.* When the people proposed returning, God severely punished them. Num. xiv. 5.

VER. 17. *Mind,* and reign in his name. Heb. “and his heart turn not away” from the worship of the true God, as it happened to Solomon, and to many other kings, whom Moses seems to have had in view. Plurality of wives was not formerly a sin, though Solomon offended by too great excess. S. Aug. q. 27. W.

—*Gold.* Immense riches are seldom possessed even by kings, without the oppression of their subjects, and great danger of falling into extravagance. If David amassed so much gold, it was destined for the building of the temple. But Solomon laying on heavy taxes alienated the hearts of his people, and gave occasion to the revolt of ten tribes; and Ezechias brought on a severe chastisement by making a parade of his treasures to the ambassadors of the king of Babylon, 4 Kings xx. 15. C.

VER. 18. *Of this law,* perhaps from the 14th verse to the end of the chapter, (H.) or the whole Book of Deuteronomy, which contains an abridgment of the law, (Jos. viii. 32. M.) or even the five books, which were formerly written without any division, and went under the name of the law. Grotius, &c.—Heb. seems favourable to this last opinion, (C.) “he shall write a copy of this law in a book, out of that which is kept by the priests,” unless Moses might only require that he should have a copy of what he was then delivering. H.—The diadem and the law were presented to Joas, when he ascended the throne, 2 Par. xxiii. 11. C.—If (H.) Josias had not seen a copy of the law before the eighteenth year of his reign, this precept must have been very ill observed, 4 Kings xxii. 11. C.—But, very probably, that book, which Helcias discovered in the temple, was the autograph of Moses, and therefore made a deeper impression upon all who saw and heard it read than if it had been only an ordinary copy. H.

VER. 19. *Law.* Pious Christian emperors and kings have esteemed it their greatest glory and happiness to read and meditate on the holy commandments of God, in order to regulate their conduct, amid the various dangerous occupations of their station. H.—Constantine the Great, Charlemagne, S. Stephen of Hungary, Alphonsus I. of Spain, were noted for the zeal which they showed in the



20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

CHAP. XVIII.

The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET, CHRIST, is promised. False prophets must be slain.

THE^a priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations.

2 And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4 ^bThe first-fruits also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

5 For the Lord thy God hath chosen him of all thy tribes, to stand, and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

7 He shall minister in the name of the Lord his God, as all his brethren the Levites do, that shall stand at that time before the Lord.

^a A. M. 2553. Num. xviii. 20, and 23; Supra, x. 9; 1 Cor. ix. 13.—^b Num. xviii. 21.

particular. Alphonsus of Arragon had read the Bible, with the Commentaries, fourteen times over, and the great Alfred wrote all the New Testament twice over with his own hand. C.—He had translated into English Saxon all or most of the Bible before 900, as king Athelstan did about 925. Encyc. Brit. Bible, &c. Yet the Catholic Church never condemned this conduct of her children, as Protestants would insinuate. Cath. Doct. by N. G.

VER. 20. *With pride.* This is not expressed in Heb., but it is clearly (H.) implied. Humility is the most difficult virtue for a prince to practise, amid the flattery of his courtiers, and the splendour with which he is environed. See S. Aug. C. D. v. 24. C.—*His sons.* Wicked kings seldom left a quiet possession of the throne to their heirs. M.—David and his posterity reigned in succession, by an effect of the Divine bounty. C.

CHAP. XVIII. VER. 1. *Oblations.* Heb. “they shall eat the holocausts of the Lord and his inheritances.” The priests shall have the parts of the sacrifices for peace allotted to them, &c., tithes shall be given to support the Levites. H.—These parts are what God claims from the people, as their Sovereign, (C.) and these he assigns to his ministers. Sept. “The fruits of the Lord are their inheritance, they shall eat them.” H.

VER. 3. *Due (judicium).* Moses only mentions a part, having explained the rest, Exod. xxix. 27; Lev. vii. 32.—*Breast (ventriculum).* In the other places *pectusculum* occurs. Heb. “the shoulder, the two cheeks, and the maw, or caul,” called in Latin *omasum*, being the last and the fattest of the four ventricles, and highly esteemed by the ancients. The cheeks or chaps are specified nowhere else; so that some think that Moses here supplies what he had left imperfect, assigning to the priests the cheeks and the tongue. Jansenius supposes that this is only a part of the breast, which appears to have two cheeks when the shoulders are cut off. But Moses here probably speaks not of the peace-offerings, but of the beasts which were killed by the Israelites at home for their own uses, &c., (Clerc,) as Philo explains it, (de Præm.,) and Josephus (iv. 4) only specifies the right shoulder and the breast, which were given to the priests on these occasions. C.

VER. 5. *Stand.* This was the usual posture of the priests ministering in the temple, as well as of people praying.—*Minister.* Sam. and Sept. add, “and to bless in,” &c.

VER. 6. *Levite.* In the days of Moses all the Levites probably assisted in the service of the tabernacle when they thought proper. But, after they should be dispersed, he encourages them to come willingly. David afterwards divided the priests and the Levites into classes, which were obliged to serve in their turns. 1 Par. xxiii., &c.

VER. 8. *Portion.* Whence this was taken, whether from the tithes in general, or from the treasury of the temple, or from the revenue of the high priest, &c., does not appear. C.—*Fathers.* The Levites might possess houses, suburbs, and cattle. M.—Heb. “besides that which ariseth from the sale of his patrimony.” H.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own city by succession from his fathers.

9 When thou art come into the land, which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 ^cNeither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard,

11 Nor charmer, nor any one that consulteth pythionic spirits, or fortune-tellers,^d or that seeketh the truth from the dead.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.

15 ^eThe Lord thy God will raise up to thee a PROPHET of thy nation, and of thy brethren, like unto me: him thou shalt hear,

16 As thou desiredst of the Lord thy God in ‘Hored, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

^c Lev. xx. 27.—^d 1 Kings xxviii. 7.—^e John i. 45; Acts iii. 22.—^f Exod. xx. 21.

VER. 10. *Fire.* This impiety is not punished with death, (Lev. xviii. 21,) as the burning of children was. Lev. xx. 2. Grotius.—It was done in imitation of the latter, and became more common, as it was less cruel; the person who was thus expiated being to pass between or to jump over fire. C.—*Soothsayers.* The original term may also signify, “that useth divination.” Both those who set up for diviners, and those who consult them, are condemned. H.—*Dreams.* Heb. *mānon*, (Lev. xix. 26,) may denote one who judges from the sight of the clouds, or feigns revelations.—*Wizard.* Heb. “witch.” Sept. “poisoner,” or one who gives things to do harm. Rabbin.

VER. 11. *Charmer of serpents.* Psal. lvii. 6. One who makes a compact with the devil.—*Spirits.* Python was the name of the serpent which Apollo slew.—*Tellers.* Heb. “wise men.” H.—Those who promise great knowledge from the secrets of the cabala, or magic.—*Dead.* Necromancy was already very common. Thus the witch of Endor made the ghost of Samuel appear to Saul, 1 Kings xxviii. 7.

VER. 13. *And without spot.* This is by way of explication of the word *perfect*. Any mixture of superstition in the worship of God is hateful to him; and that man who acknowledges any other spirit capable of foretelling what will come to pass, freely (H.) denies the Lord. C.

VER. 14. *God, who has ready informed thee how to proceed in difficult emergencies,* (chap. xvii. 8,) *by having recourse to the council of priests, and will also, after any death, send in due time a succession of true prophets.* Heb. “God hath not suffered thee” to imitate those nations; (H.) or those prophets, whom the Lord thy God will give thee, shall not resemble these (C.) soothsayers (or observers of times) and diviners. H.—They shall be filled with my spirit. C.

VER. 15. *Prophet.* This passage plainly proves that the Scripture may have many literal senses: for the context insinuates that God would supply the wants of his people, so that they should not need to go far in order to consult diviners, since they should have leaders and prophets, after the death of Moses, who might explain to them God's will, as they had desired; but, at the same time, it clearly refers to the Messias, as it is explained by S. Peter, (Acts iii. 22. W.) and by S. Stephen, Acts vii. 37. The Jews, at that time, were convinced of the truth of this application: but they only denied that Christ was the Messias. They have since gone a step further, and deny that it regards the Messias, some referring it to Josue, others to Jeremias, &c. Ap. Munster & Fag. But surely what other prophet could be compared with Moses? Chap. xxxiv. 10. God the Father seems to allude to this passage, according to the remark of Tertullian, (c. Mar. iv. 22,) when he says *hear ye him*, (Luke ix. 35,) as S. Cyprian believes our Saviour does also, John v. 46. S. Athanasius (c. Arianos 2) condemns the error of the Jews, who would apply this passage to any other prophet but to the Messias. C.

VER. 16. *Die.* This promise is not recorded, Exod. xx. 19. God will send you a mediator, who shall hide the splendour of his divinity (C.) under the *form of a servant.* Phil. ii. 7. H.



17 And the Lord said to me: They have spoken all things well.

18 I will raise them up a prophet out of the midst of their brethren, like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him.

19 And he that will not hear his words, which he shall speak in my name, I will be the revenger.

20 But the prophet, who being corrupted with pride, shall speak in my name, things that I did not command him to say, or in the name of strange gods, shall be slain.

21 And if in silent thought thou answer: How shall I know the word, that the Lord hath not spoken?

22 Thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

CHAP. XIX.

The cities of refuge. Wilful murder and false witnesses must be punished.

WHEN ^bthe Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

2 Thou shalt separate to thee three cities in the midst of the land, which the Lord will give thee in possession,

3 Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

4 This shall be the law of the slayer that fleeth, whose life is to be saved: He that killeth his neighbour ignorantly, and who is proved to have had no hatred against him yesterday and the day before:

5 But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle, struck his friend and killed him: he shall flee to one of the cities aforesaid, and live:

6 Lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief, should pursue and ap-

^a John i. 45.—^b A. M. 2553.—^c Num. xxxv. 11; Jos. xx. 2.—^d Gen. xxviii. 14; Exod. xxxiv. 24; Supra, xii. 20.

VER. 18. *Mouth.* So Christ says, *The words that I speak to you, I speak not of myself.* John xiv. 10.

VER. 19. *Revenger.* S. Peter (Acts iii. 23) reads, *And it shall be that every soul which will not hear that prophet,* (instead of Heb. “my words which he shall speak in my name, I will require it of him,”) *or he shall be destroyed from among the people.* Tert. c. Mar. iv. 22. H.—God now chastises the faithless Jews. D.

VER. 22. *Fear him.* Sept. “you shall not spare him,” but cut him off by death. H.—Though the completion of what has been foretold be not a sure sign of true prophecy, (chap. xiii. 2,) yet when the thing does not come to pass which the prophet had spoken unconditionally, he must undoubtedly be rejected; as also when he speaks in the name of false gods. No miracles can then establish his credit. The prophecy of Jonas, and many of the other prophecies, were conditional. C.

CHAP. XIX. VER. 2. *Cities.* These were Hebron, Sichem, and Cades, on the west side of the Jordan. Jos. xx. 7. Those on the east were already appointed. Chap. iv. 41. Three others might also have been added, (ver. 8. C.) in case the Hebrews had gotten full possession of the countries as far as the Euphrates. H.—The cities of refuge were not above forty-five miles distant from each other, in the land of Chanaan. Those in Galaad were not so far off, as the territory was smaller. C.

VER. 7. *At equal, &c.* This addition is not in Heb. (C.) or the Sept., (H.) but is conformable to the regulation given, ver. 3. C.

VER. 8. *And when.* Sept. “but if.” This condition was never fulfilled, at

prehend him, if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain.

7 Therefore I command thee, that thou separate three cities at equal distance one from another:

8 ^dAnd when the Lord thy God shall have enlarged thy borders, as he swore to thy fathers, and shall give thee all the land that he promised them,

9 (Yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times,) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid :

10 That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of blood.

11 ^eBut if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

12 The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him, whose blood was shed, and he shall die.

13 Thou shalt not pity him, and thou shalt take away the *guilt* of innocent blood out of Israel, that it may be well with thee.

14 Thou shalt not take, nor remove thy neighbour's landmarks, which *thy* predecessors have set in thy possession, which the Lord thy God will give thee in the land that thou shalt receive to possess.

15 ^fOne witness shall not rise up against any man whatsoever the sin, or wickedness be: but in the mouth of two or three witnesses every word shall stand.

16 If a lying witness stand against a man, accusing him of transgression,

17 Both of them, between whom the controversy is shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

18 ^gAnd when, after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

^e Num. xxxv. 20.—^f Supra, xvii. 6; Matt. xviii. 16; 2 Cor. xiii. 1.
^g Dan. xiii. 62.

all times (ver. 9); and therefore the Israelites could blame only themselves, if the promises which God had made to Abraham, Isaac, and Jacob, (Gen. xv., and xxvi., and xxviii., and xxxv.,) were not realized. H.—Though the country was conquered under David and Solomon, the Israelites did not drive out the former inhabitants, (C.) nor did they keep possession for any long time. H.

VER. 13. *Innocent.* Many Latin copies have “guilty blood,” *noxium*. By putting the offender to death Israel was expiated from the blood which had been shed unjustly. C.

VER. 14. *Landmarks,* either which divided the tribes, or the inheritance of individuals. The former were strictly kept up till after the captivity. Those who removed the latter were to be scourged for theft, and again for disobeying this law Seld. Jur. vi. 3. Josephus (iv. 8) understands that encroachments on the territories of others, which give rise to many wars, are hereby prohibited. C.

VER. 15. *One* would suffice to make an inquiry into the affair, and to oblige the person accused, in pecuniary matters, to take an oath that he owed nothing Maimonides.—*Stand.* This expression was become proverbial, to denote the certainty of a thing. Matt. xviii. 16; 2 Cor. xiii. 1. Two witnesses cannot so easily carry on a cheat, (C.) as was seen in the case of Susanna. H.—The law is satisfied with moral certainty. C.

VER. 16. *Transgression* against the law, by apostacy or by idolatry, (Junius,) or by any other grievous crime. The person accused might, in this case, be examined, but he could not be condemned unless another witness appeared. C.

VER. 17. *Lord,* in the tabernacle. M.—*Judges.* Hence it appears evidently that the priests were to pass sentence in all difficult questions, as well in those



19 They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 That others hearing may fear, and may not dare to do such things.

21 Thou shalt not pity him, ^abut shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Laws relating to war.

IF thou go out to war against thy enemies, ^band see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

3 Hear, O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

4 Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

5 And the captains shall proclaim through every band, in the hearing of the army: ^c What man is there, that hath built a new house, and hath not dedicated it? let him go, and return to his house, lest he die in the battle, and another man dedicate it.

^a Exod. xxi. 23 and 24; Lev. xxiv. 20; Matt. v. 38.

which regarded individuals, as in those which attacked the worship of God; since the false accuser is to lose life or limb, according as he had attempted to injure his neighbour (ver. 21); and the Lord ratifies their sentence. C.

VER. 21. *Pity.* This regarded the judge, who must act with impartiality. W.—The law admits of no mitigation, but inflicts the same punishment on the calumniating witness as he intended should fall upon his brother. Lyran, &c.—Some Rabbin (apud Fag.) pretend that this was executed with rigour only when the innocent had sustained some real injury. See Exod. xxi. 24. C.

CHAP. XX. VER. 1. *Egypt.* Hence it appears that the doctrine of the Quakers, who condemn all wars, is contrary to that of God. If they were always essentially unlawful, He would never have authorized them. H.

VER. 2. *Priest.* Eleazar, the high priest, acted in this capacity in the war against Midian, and sounded the trumpet, as it was not beneath his dignity. Many priests always attended the army, (C.) the captain of whom (H.) first made the declarations (ver. 5, 6, 7) to the whole army; and these were repeated by the inferior priests at the head of each company, when the army was set in array. So were also the promises of protection, (ver. 3, 4,) when all were ready for battle.

VER. 4. *God.* All must be done in his name, by the direction of his ministers. The Jews pretend that the ark was carried in the midst of the army. But this does not seem to have been generally the case. C.—*Of you.* “We must co-operate, being assisted” by God, as S. Aug. (q. 30) observes, in our spiritual conflicts. D.

VER. 5. *Captains.* Heb. “ssotrim, (Sept. grammateis,) shall proclaim to the people.” Whether these were the chief officers, or only heralds, does not appear. C.—They were probably the priests attached to the army, ver. 2. See chap. i. 15. H.—*Dedicate it.* Heb. “begin to use it,” on which occasion a feast was made. Jans.—Psal. xxix. seems to have been intended for such a solemnity. At the dedication of the walls of Jerusalem great rejoicings were made, 2 Esd. xii. 27.

VER. 6. *Common.* Heb. “hath not profaned it.” M.—During the three first years the fruit was not eaten. In the fourth it was sacred to the Lord, and given to the priests, so that the owner could not partake of the fruit till the fifth year, when it ceased to be in a manner sacred. Jonathan translates, “and has not redeemed it,” by paying the first-fruits of the fifth year. Sept. “has not rejoiced in it,” by feasting, as was probably the custom at the first vintage. Other fruit-trees entitled the owner to the like privilege. Schikard. Jus. reg. 5.—*Whereof all may eat,* is added by the Vulg. to explain what is meant by common. C.

VER. 7. *Taken her.* It was customary to leave the espoused virgin in her father's house for the space of a year, (during which time, if she proved unfaithful, she was punished like an adulteress, chap. xxii. 23, &c.,) and she could not be given till she was twelve years old ^dshe were thirteen complete, when she was

6 What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his house, lest he die in the battle, and another man execute his office.

7 What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8 After these things are declared, they shall add the rest, and shall speak to the people: “What man is there, that is fearful and faint-hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

9 And when the captains of the army shall hold their peace, and have made an end of speaking, every man shall prepare their bands to fight.

10 If at any time thou come to fight against a city, thou shalt first offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein shall be saved, and shall serve thee, paying tribute.

12 But if they will not make peace, and shall begin war against thee, thou shalt besiege it,

13 And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

14 Excepting women and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

^b A. M. 2553.—^c 1 Mac. iii. 56.—^d Judg. vii. 3.

asked in marriage, she was obliged to wait only thirty days. Seld. Uxor. ii. 1. Chap. xxv. 5. Philo allows this immunity from war only to those who had espoused a virgin. They were also freed from paying taxes, mending roads, &c. Chap. xxix. 5. C.—“That man who is enslaved to his wife cannot serve in the warfare of the Lord.” S. Jer. c. Jov. i.

VER. 9. *Man.* Heb. and Sept. “when the officers have made an end of speaking to the people, they shall appoint captains of the armies to lead forth the people.” H.—It seems rather late to have this to do, when the battle was ready to commence, unless perhaps the whole was arranged in a general assembly, when no one was at the head of the people, (C.) as was sometimes the case in the days of the judges. H.—Heb. of the Massorets implies, “The princes of the army shall make a review (or take down the numbers) at the head of the people.”

VER. 10. *Peace.* Interpreters are not agreed whether this law was general, and included the nations whom God had ordered the Hebrews to exterminate, or not. They were nothing but the executioners of his decree. They were commanded not to marry any of their daughters, but to put all to fire and sword. Exod. xxxiv. 15, 16. The cities which were not assigned to them for a possession, were to be treated in a different manner (ver. 15); and hence the Gabaonites, being convinced that they were comprised in the number of the devoted cities, pretended that they came from a great distance. Josue, (ix. 4—7,) and the heads of the people, acknowledge that they could not make a league with those nations whose land they were to possess. Maimonides and Grotius (Jur. ii. 13) maintain that no war can be lawful, unless an offer of peace be made. The latter undertakes to prove that the commands respecting the Chanaanites were conditional, and presupposed that they would not yield to the terms which were offered. Hence Rahab was saved, the league with the Gabaonites was kept, even after it was known who they really were. Solomon, who conquered some of the surviving Chanaanites, did not think himself bound to destroy them, 3 Kings ix. 2; 2 Par. viii. 7. C.—The Israelites might have many reasons for going to war either with their brethren, or with foreign nations, as to punish a heinous crime, a rebellion, &c.; (see Judg. xx.; 2 Kings x. 4, and xx. 15;) on which occasions they were bound to offer terms. C.—“A wise man ought to try every expedient before he takes up arms.” Terence.

VER. 11. *Tribute.* This was usually imposed by the victor to defray the expenses of the war, and to prevent its breaking out again. The kings of Moab had to pay 100,000 rams, and as many sheep, to the kings of Juda, 4 Kings iii. 4. Hiram gave 120 talents of gold to Solomon, by way of tribute, 3 Kings ix. 15. Josue and Solomon condemned some of the Chanaanites to manual labour, 2 Par. viii. 8.

VER. 14. *Excepting women, &c.* These were supposed incapable of making any resistance, or of carrying arms. Slaves also were excused, on account of their want of liberty to choose for themselves, and old men, unless the war was undertaken by their advice.



15 So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

16 But of those cities that shall be given thee, thou shalt suffer none at all to live:

17 But shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrhite, and the Chanaanite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God hath commanded thee:

18 Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

19 When thou hast besieged a city a long time, and hast compassed it with bulwarks, to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

CHAP. XXI.

The expiation of a secret murder. The marrying of a captive. The eldest son must not be deprived of his birth-right for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day, and buried.

WHEN^a there shall be found in the land which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

2 Thy ancients and judges shall go out, and shall measure from the place where the body lieth, the distance of every city round about:

VER. 17. *Jebusite.* Sam. and Sept. add "the Gergesite." C.
VER. 19. *Not a man.* Heb. "the tree of the field, man." Which the Protestants supply, "is man's life to employ them in the siege." Sept. "is the tree a man?" H.—We might render the Heb. "as for the tree of the field, it shall come to thy assistance in the siege," ver. 20. H.—They are "like men," and may be of great service in making warlike engines. They are here contrasted with fruit-trees, which must not be cut down, unless they be in the way, or of service to the enemy. All other things of the same nature, as houses, corn, water, &c., must be spared, as well as those who do not bear arms. Yet God ordered the houses to be demolished in the war with the Moabites, 4 Kings iii. 19. C.

VER. 20. *Engines.* Heb. *motsur.* Besieged cities were surrounded with palisades, for which a great deal of wood was requisite. Luke xix. 45. Josephus (Bel. v. 31) informs us that Titus surrounded Jerusalem with a wall in the space of three days, having cut down the wood all around. See 4 Kings vi., and xvii., and xxv; Ezec. xxvi. 7. C.

CHAP. XXI. VER. 1. *Land.* The Jewish doctors hence infer, that if the corpse was found hanging or drowned, &c., or nearer a town of the Gentiles than one of the Israelites, this law did not oblige. But the law shows us, that the author of the murder must be discovered, if possible, as the crime is so grievous as, in a manner, to defile the land, and draw down the vengeance of God, if it be carelessly left unpunished. C.

VER. 2. *Ancients and judges.* After the strictest inquiry, if the murderer could not be discovered, the magistrates and senate of the neighbouring cities measured which city the corpse was nearest. Josep. iv. 8. C.

VER. 4. *Valley.* In such places murders are most frequently perpetrated. Heb. may signify, "a desert," deep or inaccessible torrent, (H.) on the side of which the heifer was to be slain, and its body was then, it seems, thrown into the water.—*Was.* Some translate the Heb. "shall be," as if the place was to be hereafter considered as unclean and accursed. C.—*Strike off, or cædant,* "cut the neck," (H.) at the top, without perhaps separating it entirely from the body. Blood was given for blood, and this was the chief design of the bloody sacrifices. For this reason the Egyptians impressed a seal on the horns of the victim, representing a man kneeling, with his hands tied behind his back, as if ready to receive the stroke of death. Plut. Isis.

VER. 5. *Judged.* We see here again the great authority of the priests. Chap. xvii. 9. Heb. "by their word shall every controversy and every stroke be tried," as the Prot. render it. H.—Some understand by stroke the leprosy, of which they were undoubtedly the judges. But it is better to explain it of all wounds, and even of death, (C.) concerning which Moses is here speaking. H.—The Rabbin restrain the authority of priests as much as they can, to give greater power to their chimerical Sanhedrim. They pretend that here they had only to pronounce

3 And the ancients of that city, which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

5 And the priests, the sons of Levi, shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter should be decided, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did our eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge in the midst of thy people Israel. And the guilt of blood shall be taken from them:

9 And thou shalt be free from the innocent's blood that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

* A. M. 2553, A. C. 1451.

the blessing, ver. 8. Josephus (iv. 8) joins the magistrates with them in the whole ceremony. This awful meeting of so many people tended to discover the authors of the murder, as all would naturally converse together, on the subject, and each person declaring what he knew, some suspicions might at last be formed, which might by degrees lead to the detection. Josephus says rewards were proposed to any who might make a discovery. C.—Abulensis insinuates that if the murderer was present in the crowd, he might be detected by blood gushing from the corpse of the deceased, &c., as God often brings murder to light in a wonderful manner. Cic. Div. I. T.

VER. 6. *Wash.* This was intended to testify that they were not guilty of the blood which had been shed, and that they wished to remove the punishment of it from themselves upon the head of the heifer, (C.) the representative of the unknown murderer. So Pilate conformed to this custom, when he condemned Christ on the bare accusation of the Jews (Matt. xxvii. 24); and the priest, at mass, washes his hands as an emblem of that innocence with which he ought to approach to the holy of holies. H.

VER. 7. *It.* Magistrates are in some degree responsible, if by their neglect the high-roads are unsafe. C.—They had testified that they had done their duty. W.

VER. 9. *And, &c.* Heb. "Thou shalt put away," (H.) or "extinguish the voice of innocent blood," which otherwise would cry to heaven for vengeance. Gen. iv. 10. In this sacrifice, (C.) though it deserve not the name, (M.) we may consider Jesus Christ suffering for the sins of others. C.

VER. 10. *Captives.* Some Rabbins say this was only lawful in what they call voluntary wars, which the Lord had not commanded, as in those which were waged against the devoted nations it was not permitted to reserve the women, even though they should embrace the true religion. Calmet seems to be of the same opinion in the preceding chapter, to which he even refers. But here he thinks that, upon their complying with the condition specified, they might be married, as Rahab was, and consequently this law must be considered as an exception to those general laws, which prohibit matrimony with those nations of Chanaan, which were otherwise ordered to be entirely destroyed. Chap. vi. 16. "We believe," says he, "that if these women changed their religion, they might be espoused, of whatever nation they might be." He seems still to exclude the Chanaanite women. (chap. xxiii. 3,) which variation of sentiment shows that the point is not to be easily decided. H.

VER. 12. *Hair.* In mourning, people did the reverse to what they were accustomed to do in the days of joy. The men let their hair grow, the women cut this ornament of their head, a thing which the prophets often threaten. Isa. xv. 23; Jer. xlvi. 5, &c. C.—*Nails.* Some would translate the Heb. "she shall make her nails grow," as a mark of sorrow, perhaps usual among the pagans.



13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money, nor oppress her by might: because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the first-born,

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the first-born, and prefer him before the son of the hated;

17 * But he shall acknowledge the son of the hated for the first-born, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birth-rights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him, and bring him to the ancients of his city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery, and banqueting:

* 1 Par. v. 1.— Gal. iii. 13.

Faciet unguis. But the Sept., Philo, &c. agree with the Vulg. (M.); and the Heb. may very well have the same sense.

VER. 13. *Raiment.* In mourning, people wore different clothes from what they did at other times. 2 Kings xiv. 2.—*One month.* So long the mourning for Aaron and Moses continued. Chap. ult.; Num. xx. M.

VER. 14. *Her.* Nothing shows the weakness of the Hebrews more than this liberty, which the law was in a manner forced to allow, to prevent greater evils. The soldier who has married a captive may abandon her, if he set her free, (C.) which was but a slight punishment for his inconstancy.

VER. 15. *Two wives.* Moses never expressly (H.) sanctions polygamy; but he tolerates it frequently, as excused by custom, the example of the patriarchs, &c.; a toleration which Christ has revoked, as contrary to the primary design of God, and the institution of matrimony. C. Matt. xix.

VER. 16. *Hated, or less loved.* H.—The inheritance goes to the first-born independently of the father's disposition, in order to prevent the disturbances which would otherwise have taken place in families, where the different wives would have been continually endeavouring to get their respective children preferred before the rest. David, indeed, assigned the throne to Solomon, to the exclusion of Adonias; but this was done by the command of God. 3 Kings i. 17. The regulation of Jacob, in favour of Joseph, was made prior to this law. The Jewish doctors inform us that a father cannot disinherit any of his lawful heirs, except the judges ratify his sentence while he is in health. But if he be dangerously ill, his verbal declaration will suffice, provided he appoint some one whom the law does not reject. For if he were to make a Gentile his heir, the will would be null. The testament must be made in the day-time, for which they cite Eccli. xxxiii. 24. They say likewise that a father may, while living, give his effects to whom he pleases, and by this means disinherit his children; or he may give the succession to one of them, who is then considered as a tutor of the rest, and is bound to maintain them with necessaries till the year of jubilee, when each may claim his respective share. Seld. Success. c. 24. But all these regulations seem to contradict the law. C.

VER. 17. *Double portion.* If a person left six children, his effects were divided into seven equal parts, and the eldest son received two of them, though others think that he was entitled to one half of the whole, (C.) in order to enable him to support the dignity of the family, (H.) and the greater expenses which he had to incur for sacrifices and solemn feasts. Grot.—If he were dead, his children or heirs were entitled to his portion. This was the prerogative of the first-born, 1 Par. v. 2. Selden.—The right to the priesthood, if they might have claimed it before the law, was now given to the family of Aaron. Females had no privilege above one another. They received equal shares, when there was no male issue. Num. xxxvi. H.—*First.* Heb. “the beginning of his strength.” See Gen. xl ix. 3.

VER. 19. *Ancients.* In considerable cities there was a tribunal of three, and another of twenty-three judges. The former took cognizance of the first accusation, and condemned the stubborn child to be scourged: but the latter sentenced him to be stoned in case of a relapse, provided both parents concurred in prosecuting their son, as they would not both surely be guided by passion. Theod. q. 20. The Rabbin, according to their custom, modify this law, and exempt girls,

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21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die, is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: ^b for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

CHAP. XXII.

Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided, even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.

THOU^c shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen

* A. M. 2553. Exod. xxiv. 4.

orphans, and boys under thirteen years of age. Seld. Syned.—Josephus (xvi. 17) says that the parents laid their hands on the head of the undutiful, and then all the people stoned him. Moses has not specified the punishment of parricides, (C.) as he deemed it next to impossible. H.—But we may hence judge how he would have chastised so heinous a crime.

VER. 22. *Gibbet.* Whether the person was first killed, as the Jews assert, or he was left to die upon the gibbet, see Calmet's Diss. It is also a matter of doubt whether he was nailed to the gibbet, or hung on it by a rope. Bonfrere.

VER. 23. *Of God.* Chal. “he has been fixed on the gibbet for sinning against God.” Sym. and Arab. “he has blasphemed the Lord.” Syriac, “the man who has blasphemed shall be hung.” Only people accused of great crimes, such as blasphemy and idolatry, were condemned to this reproachful death, and prayers were not said for them in the synagogue, as they were for other persons, during the eleven months following their decease. C.—They are not to be remembered before God. Their dead bodies are to be buried before sun-set, that the country may not be defiled. The punishment itself is extremely infamous, and the name of God is often used by the Jews to express something in the highest degree, as the *cedars of God*, &c. H.—Some understand this passage as if the body were not to be left on the gibbet, because man, being created to the likeness of God, he will not allow the body to be insulted. Others think that the criminal having been treated with due severity, as *accursed of God*, his corpse must not be deprived of decent burial. S. Paul reads this verse in a different manner both from the Heb. and Sept., leaving out of God, and substituting, with the Sept., the words *every one, and on a tree.* Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13. S. Jerom remarks, that on this, as well as on other occasions, he adheres to the sense, without following the express words of Scripture. He also observes, with Tertullian, that only those are declared accursed by the law who are hung for their crimes; and as Jesus Christ suffered not for any fault of his own, but being willing to appear in the character of one accursed, he has procured for us all blessings. C.—S. Jerom seems to think that the Jews have inserted of God, to intimate that Christ was accursed of him. H.

CHAP. XXII. VER. 1. *Pass by.* Heb. “hide thyself,” pretending not to see it.—*Brother.* Any fellow creature. Exod. xxiii. 4; Luke x. 30. C.—“We are very inhuman, not to show as much concern for a man as the Jews do for a beast of burden.” S. Chrys. ser. 13. D.

VER. 2. *Not nigh,* either in blood or in place, (C.) though the latter signification seems more applicable; as, if the person lived at too great a distance, it would suffice to inform him where he might find what he had lost; and, if the owner was unknown, the thing must be taken care of by him who finds it till he be discovered. H.

VER. 3. *If, &c.* Heb. “thou must not hide thyself,” so as to pass it by, nor yet conceal it from the right owner. When a thing is certainly abandoned by him, it belongs to the person who seizes it first; but if it be only lost it must surely be restored, if possible, (Grot. Jur. ii. 10,) as nature forbids us to take advantage of another's misfortune. Cicero.



down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

6 If thou find, as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young, or upon the eggs: thou shalt not take her with her young:

7 But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

8 When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip and fall down headlong.

9 Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment that is woven of woollen and linen together.

12 *Thou shalt make strings in the hem at the four corners of thy cloak, wherewith thou shalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin:

15 Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

* Num. xv. 38.

VER. 4. *With him.* Heb. "thou shalt not hide thyself, but help him to lift up." Exod. xxiii. 4.

VER. 5. *God.* Some take this literally, as the contrary practice is contrary to decency, and might be attended with very pernicious consequences. Others think that Moses here forbids some superstitious practice. Josephus (iv. 8) believes that women are here prohibited to engage in warfare. C.—Yet that disorderly conduct deserved to be reprobated in strong terms, (H.) when it was not excused by some necessity or proper motive, such as actuated some holy virgins, S. Theodora, &c. T.

VER. 6. *Thou shalt not take, &c.* This was to show them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty; and to the exercise of humanity, and mutual charity one to another. Ch.—Some were of opinion that the person who could take the old bird on the nest might assure himself of good fortune, fecundity, &c. S. Thom. i. 2, q. 102, a. 6. Such superstition is reprehensible. Phocilides advises not to take all the young ones, nor the hen, in consideration of one's having more birds. C.

VER. 7. *Time.* Those who refrain from cruelty, even towards beasts, will be induced more easily to show mercy to their fellow creatures, (Tert. c. Marc. ii.,) and will draw down the blessings of God upon themselves. M.

VER. 8. *Battlement.* This precaution was necessary, because all their houses had flat tops; and it was usual to walk and to converse together upon them. Ch.—King Ochozias had the misfortune to fall from the top of his house, (4 Kings i. 2,) and David saw Bethsheba when he was walking on the roof of his palace, 2 Kings xi. 2. Saul slept at the top of Samuel's house, 1 Kings ix. 25. See Jos. ii. 6; Matt. x. 27. H.

VER. 9. *Together.* If wheat was sown in a vineyard, it would ripen much sooner than the grapes, and as the first-fruits of both were offered to the Lord, the owner would lose the profit which he had too greedily sought after, the place being esteemed both pure and impure at the same time. This mixture of seeds would also impoverish the land, so that it would be like a place defiled, and unfit for cultivation. Jansen. in Lev. xix. 19.

VER. 10. *Plough.* People who have treated on agriculture observe, that it is a pernicious practice to make animals of unequal size and speed work together. Colum. vi. 2.—S. Paul explains to us the mystical sense of this passage. *Bear not the yoke together with infidels,* 2 Cor. vi. 14. C.—Marry not with such. H.—Employ not in the sacred ministry the imprudent and wicked with those of a virtuous disposition. S. Greg. Mor. i. 16.

16 And the father shall say: I gave my daughter unto this man to wife: and because he hateth her,

17 He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

18 And the ancients of that city shall take that man, and beat him,

19 Condemning him besides in a hundred sicles of silver, which he shall give to the damsels father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.

20 But if what he chargeth her with be true, and virginity be not found in the damsels:

21 They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22 ^bIf a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have espoused a damsels that is a virgin, and some one find her in the city, and lie with her,

24 Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsels, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife: And thou shalt take away the evil from the midst of thee.

25 But if a man find a damsels that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

^b Lev. xx. 10.

VER. 12. *Strings,* probably to gird the outer garment round the joints. See Num. xv. 38.

VER. 14. *Name.* Heb. "and occasion reports against her to bring an evil name upon her," (H.) that he may not have to return her dowry. For, according to many of the Rabbin, he might give her a bill of divorce simply if he did not like her. Seld. Uxor. iii. 1, &c.—The cause was to be tried before the twenty-three judges. Oftentimes only witnesses, probably matrons, were examined in defence of the woman. Josep. iv. 8. S. Ambrose (ep. viii. 64, ad Syagr.) highly disapproves of such unsatisfactory methods.

VER. 15. *Her.* It does not appear that the woman was present at the trial: she remained at her father's, or rather at her husband's house, till sentence was passed. C.

VER. 18. *Beat him.* Heb. "chastise." Sept. may signify also, "reprimand him." But (H.) Josephus says the husband was to receive thirty-nine lashes; and Philo informs us that the woman might leave him, if she thought proper, though, if she were willing to stay, he had not the power to divorce her, ver. 19.

VER. 19. *A hundred.* Josephus only mentions fifty. As it was presumed that the false accusation proceeded from a desire to defraud the woman of her dowry, the law obliged the husband to allow her double (C.) the usual sum. Yet this punishment, together with the scourging, was very inadequate to what the woman would have had to suffer if she had been condemned. H.—S. Augustine (q. 33) is surprised at this decision, as in other cases calumny was subjected to the law of retaliation, or punished with death. This shows also that wives, among the Jews, were considered as little more than servants. C.

VER. 21. *Die.* It was concluded that she had committed the sin after her espousal. If it had happened before, she was to receive only twenty-five sicles for a dowry; though, if she took an oath that violence had been offered to her, she was entitled to fifty: which opinion of the Rabbin seems very equitable. C.

VER. 22. *Die.* The man was to be strangled as well as the married woman if she were espoused only, she was to be stoned. The daughter of a priest was burnt alive. Rabbin. C. See Lev. xx. 10.

VER. 24. *Wife.* After the woman was espoused, (ver. 23,) she was called a wife, and punished accordingly, if she proved unfaithful.

VER. 25. *Hold.* Sept. "offering violence," as also ver. 28. H.—*Die.* Moses supposes that the woman in the field had made all possible resistance, and that the one in the city had, by silence at least, consented. But if the case were otherwise, the judges were to make all necessary inquiries, and pass sentence accordingly. C



26 The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer:

27 She was alone in the field: she cried, and there was no man to help her.

28 If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment,

29 He that lay with her, shall give to the father of the maid, fifty sicles of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

30 No man shall take his father's wife, nor remove his covering.

CHAP. XXIII.

Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other men's grapes and corn.

A N ^beunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

2 A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

3 The Ammonite, and the Moabite, even after the tenth generation, shall not enter into the church of the Lord, for ever:

4 Because they would not meet you with bread and water in the way, when you came out of Egypt: ^aand

^a Exod. xxii. 16.—^b A. M. 2553.

VER. 29. *Life.* A law nearly similar occurs, Exod. xxii. 16, (H.) only there Moses speaks of seduction. M.—If the father or the woman refused their consent to the marriage, the person had only to pay the fifty sicles; which the woman received, if her father was not alive. But if they consented, the person who had been condemned by the judge was bound to marry the woman, how deformed soever. Seld. Uxor. i. 16. C.

VER. 30. *Covering.* See Lev. xx. 11. A wife should be hidden from all but her husband. H.

CHAP. XXIII. VER. 1. *Eunuch.* By these are meant, in the spiritual sense, such as are barren in good works. Ch. Theod. q. 25. W.—*Church.* That is, into the assembly or congregation of Israel, so as to have the privilege of an Israelite, or to be capable of any place or office among the people of God. Ch.—Philo says they were not to enter the court of the temple. See Lament. i. 10. Others think they could not embrace the Jewish religion. Exod. xii. 48. But this privilege could not be refused. C.

VER. 2. *Mamzer, &c.* The author of the Vulg. adds the explication of mamzer, which only occurs again, Zac. ix. 6. It may in both places denote a stranger, or one of a different religion from the Jews, as Jephthe was the son of a prostitute, (Judg. xi. 1,) and yet became a judge of Israel. But strangers, as long as they professed a false religion, could not be entitled to the privileges of Jewish citizens; and even after they had relinquished their false worship, they were bound to wait ten whole generations, or a long time, before they could fill the posts of honour and command. C.—This, however, seems to be contrary to the disposition made in favour of the Idumeans and Egyptians, who were admitted in the third generation. A mamzer may, therefore, be (H.) a bastard of a different nation from the Jews, (M.) which was not the case of Jephthe. H.—In a word, some understand that mamzer comprises all concerning whose birth any doubts might be entertained. C.—It is observable, that such often imitate the wicked conduct of their parents; in which case they are unfit for the magistracy; and though they may live a very exemplary life, the law is intended to discourage such practices in parents, which may entail dishonour and loss upon their children; that, if they be not sufficiently restrained by their own personal disgrace, they may at least by the love for their innocent offspring. H.

VER. 3. *Ever.* This shows that the former verse only excludes bastards for a time. But why are these nations treated with more severity than the Edomite and Egyptian? Because their enmity seemed to proceed from pure malice, and they attempted to ruin the souls of the Hebrews by lust and by idolatry, without any prospect of interest to themselves. Their parents were also of very base origin, and Abraham had rescued their father, Lot, from destruction; so that for his children to oppose with such virulence the descendants of Abraham, manifested a degree of ingratitude and perversity. C.—They had found their attempts to hurt Israel abortive, and yet ceased not to persecute their near relations, (H.) by drawing them into carnal sins. Those who are obstinate in their evil ways can never

because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee:

5 And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

6 Thou shalt not make peace with them, neither shalt thou seek their prosperity all the days of thy life for ever

7 Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

8 They that are born of them, in the third generation shall enter into the church of the Lord.

9 When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp,

11 And shall not return, before he be washed with water in the evening: and after sun-set he shall return into the camp.

12 Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

13 Carrying a paddle at thy girdle: And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

14 That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.

^c 2 Esd. xiii. 1.—^d Num. xxii. 5; Jos. xxiv. 9.

be rightly received into the Church of God. W.—Achior and Ruth embraced the Jewish religion, but it does not appear that they were admitted to places of trust. Judith xiv. 6. H.—These regulations were observed till the Babylonian captivity, while the genealogies might be ascertained. C.—In cases of extraordinary merit, as in that of Achior, the Ammonite, (Judith xiv.,) a dispensation might be granted. T.

VER. 4. *Water:* the necessities of life. This inhumanity is highly resented. —Son. Heb. “of Beor, of Pethor, a city of Mesopotamia, to curse thee.” H. Num. xxii. 5.

VER. 6. *Peace.* Heb. “ask or seek not their peace nor their advantage” as a nation; keep at a proper distance; have no familiarity with them. H.—Their vices, not their persons, are to be hated. David behaved in a friendly manner with the king of Ammon, 2 Kings x. 2. He was afterwards forced to make war upon the people, though, without such extraordinary provocations, war was not to be declared against them. C.—*Prosperity.* Have no intercourse with them. M.—Sept. “Salute them not, wishing them what may tend to their peace and advantage.”

VER. 7. *Brother.* Esau and Jacob were twins.—*Land.* The Egyptians had for some time afforded the Hebrews an asylum in their country, and though the kings had of late persecuted them, the people seem not to have entered into the views of their rulers, and spared the male children notwithstanding their cruel edicts. They gave them also very rich presents before their departure. Exod. xii. 35. Gratitude required that these things should be considered, (H.) and God orders his people generously to pass over the subsequent ill-treatment of these two nations.

VER. 9. *Thing, rapine, libertinage, &c.*, which are but too common among soldiers. C.—We know what instructions S. John the Baptist gave to those who followed that lawful profession. Luke iii. 14. H.

VER. 10. *Camp of the Levites, according to the Rabbin.* C.—Bonfrere explains this of priests. M.—But it rather refers to all who dwelt in the camp, where the ark seems to have been generally present, along with the armies, ver. 14; Num. xxxi. 6. C.—It is not clear, however, that the law alludes to any other camp but that in the midst of which the tabernacle was fixed; and Calmet elsewhere, denies that the ark commonly followed the army. H.

VER. 11. *Water of the fountain.* M.

VER. 14. *No uncleanness.* This caution against suffering any filth in the camp was to teach them to fly the filth of sin, which driveth God away from the soul. Ch.—In a camp where three million people were collected, if some such regulation had not been made, great and serious inconveniences would have ensued. The lawgiver, therefore, descends to several particulars which to us might appear minute; but besides the obvious meaning, which is very rational, the words convey other mystical instructions of the highest importance.—God was pleased to assume the character of a powerful monarch, residing among his people, and hence every appearance of indecency must be removed. H.



15 Thou shalt not deliver to his master the servant that is fled to thee.

16 He shall dwell with thee in the place that shall please him, and shall rest in one of thy cities: give him no trouble.

17 There shall be no whoremonger among the daughters of Israel, nor whoremonger among the sons of Israel.

18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever it be that thou hast vowed: because both these are an abomination to the Lord thy God.

19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

20 But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury; that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

VER. 15. *To thee*, from among the Gentiles. The promised land was thus declared a land of liberty, (C.) to encourage poor slaves to embrace the service of the true God, and to flee from the slavery of the devil, and from the society of those who adored him in their idols. The whole earth belongs to the Lord, and he was thus pleased to provide those who might claim a right to these slaves. T.—Some believe that the price was given to the owner, at the public expense. The Rabbin allow this privilege of an asylum only to those who fled from a foreign country, or from an infidel master, to embrace the true religion. Circumcision was given to them as an inviolable mark of liberty. Chald. Those who had been sold for their crimes, or for debt, by the sentence of the judge, could not claim this exemption. Grot. Jur. iii. 7.—Philo (de Humanit.) says it would be unjust to give up a slave who has sought refuge with us. We ought either to conciliate him to his master, or sell him to another, and give the price to the former owner. Some translate the Heb. in a contrary sense, "Thou shalt not put up the slave who has fled to thee from his master," as if it were unjust to refuse to deliver him up. But the law points out some cases where it is lawful for a slave to flee away, and consequently people must be allowed to receive him. The following verse is decisive in favour of this explanation.

VER. 17. *Israel*. Some hence very erroneously infer, that before this prohibition the thing was not criminal. Seld. Jur. v. 4. Notwithstanding the law, such lewd practices continued to be very common. C.—That the poor ignorant idolater should think by these means to appease those gods who, while here on earth, had been infamous for the like excesses, needs not so much to excite our surprise. But that the Gnostics, Manichees, and other heretics, almost of all ages since the light of the gospel shone forth, should have thought that they could honour the true God by abusing the flesh, is truly astonishing. Yet they gave into this delusion, by first persuading themselves that the flesh was the creature of an evil principle, fighting against the author of the spirit and of all good, with whom they intended to take part. *The way of a fool is right in his own eyes*. Yea, there is a way that seemeth to a man right, and the ends thereof lead to death. Prov. xii. 15, and xvi. 25. These wretches grounded their opinion on the authority of their gods, or of the Scripture. Will this excuse be admitted by the Sovereign Judge? But these delusions are perhaps now at an end.—A principle, however, is still maintained of a far more pernicious tendency, inasmuch as it strikes at the root of every law, Divine and human. This horrible doctrine was inculcated by J. Wesley for above thirty years, as we have already observed. Chap. xvi. 22. "O natural man," says he, (Serm. on Orig. Sin,) "thou canst do no good. Thy natural actions are sin; thy civil actions are sin; thy religious actions are sin. As many thoughts, words, and actions, so many sins; for nothing but in comes from thee. Thy duties are sins. Can an evil tree bring forth good fruit?" Thus Scripture teaches him that to work for one's family, to pay taxes, to pray, read the Scriptures, or even to believe, will be a sin! "Knowest thou not that thou canst do nothing but sin, till thou art reconciled to God." Sermon on Righteousness of Faith. Hence arose the Still-Methodists, Jour. iv. p. 92. Even after this celebrated reformer had begun, when almost seventy years of age, to discover "the subtle poison which," he says, (Jour. viii. p. 90,) "has infected, more or less, almost all, from the highest to the lowest among us," it is astonishing that he still acknowledges those who were infected with it, as "the real children of God by faith." "If," says a great admirer of his, Mr. Fletcher, (1. Check, 4th letter,) "the three first propositions of the minutes are scriptural, Mr. Wesley may well begin the remaining part, by desiring the preachers in his connexion to emerge along with him from under the noisy billows of prejudice, and to struggle quite out of the muddy streams of Antinomian delusions, which have long gone over our heads, and carried so many souls down the channels of vice into the lake that burneth with fire and brimstone." This is then to be the abode of those whom "God has taken out of the world, and who are real children of God by faith!" At least, the man whom they have so eagerly followed as their judge has passed this woeful sentence upon them, as if he had a mind to laugh at their credulity. If he join us also in the same condemnation, and say, "I have the same assurance that Jesus is the Christ, and that no Romanist can expect to be saved, according to the terms of his covenant" (Jour. iii. p. 94); we are not solicitous about his good opinion; we have not chosen him for our judge, nor have his writings given us reason to think that he knew the nature of our covenant. It is the glory and happiness of the Catholic Church, that no one attempts to assail her, but he presently betrays the spirit by which he is inspired, the spirit of alacrity, and of the perverse application of Scripture. It was thus that our

21 When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

22 If thou wilt not promise, thou shalt be without sin.

23 But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will, and with thy own mouth.

24 Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee.

25 If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

Divine head was treated by the father of lies, who alleged Scripture to encourage suicide, or presumption. Matt. iv. 6. So in the various points of faith which Mr. Wesley attacks, he shamefully misrepresents our doctrine, that he may have something to oppose. We have seen how unjustly he accuses us of idolatry. Chap. xvi. 22. But in order, perhaps, to comfort us with the reflection, that we have many partners in guilt, he represents the Protestants as equally criminal "They set up their idols in their churches; you set up yours in your heart . . Oh how little is the difference before God! How small pre-eminence has the money worshipper at London over the image worshipper at Rome; or the idolizer of a living sinner over him that prays to a dead saint." Word to a Prot. How much soever the Protestants may be entangled in this species of idolatry, they do not at least pretend to authorize it by the principles of religion, as some of the Methodists have done. Witness the man with whom J. Wesley conversed at Birmingham. "Do you believe that you have nothing to do with the law of God? He answered, I have not, I am not under the law . . . Have you also a right to all the women in the world? Yes, if they consent. And is not this a sin? Yes, to him who thinks it is a sin; but not to those whose hearts are free. The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan." Journal vi. p. 133. We may now easily believe to what lengths the dissolute examples and maxims of the heathenish mythology would lead their unhappy votaries, when we behold the purest lessons of the gospel so strangely perverted. H.—*Whoremonger*. It is very probable that the Scripture here means such as were guilty of unnatural impurities, "consecrated," as it were, to some idol of lust, as these crimes were common under several faithless kings of Israel and of Juda, 3 Kings xv. 12, and xxii. 47. Simple prostitutes are styled zona. C.—God will not allow these to be publicly tolerated, though they contrived but too often in private to insnare the hearts of God's people, 3 Kings iii. 16. T.—Onkelos translates, "No Israelite shall give his daughter in marriage to a slave, nor take one for his son's wife," as the contract would be null, according to the Rabbin, for want of liberty. C.—He may, perhaps, have given this singular turn to this verse because the preceding one speaks of fugitive slaves.

VER. 18. *Dog*. Many explain this in a figurative sense, as we have done in the last verse, to denote the public impudence by which some thought to honour their gods. H.—Such impiety the Lord abhors, though practised by all the surrounding nations, as ancient records unanimously attest. How incredible soever it might otherwise appear, that a false notion of religion, joined to a natural depravity, could prompt people to such excesses, we cannot call in question the veracity of so many historians. See Herod. i. and ii. Just. xviii. 5. Euseb. Prep. iv. 6. S. Aug. C. D. iv. 10; and the sacred writers, Bar. vi. 42; Prov. xix. 13. Maimonides thinks that what the strumpet had received in kind, could not be presented, but with the price of it she might buy suitable victims. But Josephus and Philo admit of no such exceptions. They reject all sorts of presents made by strumpets, in detestation of their crimes; and it was probably from the same motive that the Jews concluded it was unlawful to put *the price of blood* into the treasury of the temple. Matt. xxvii. 6. In the Christian Church, the offerings of public sinners were not received, even to be distributed among the poor. These would not even take an alms from the hands of S. Afra, while she remained a courtesan of Augsbourg. Even the pagan emperor, Severus, refused to admit into the sacred treasury the tribute arising from such unworthy means. Lamprid.—S. Augustine, (q. 38,) and others, believe that dogs are not to be redeemed as the first-born of other things are, probably because they were too mean, and the price too insignificant to purchase another victim. But we may adhere to the explication which was first proposed. C.

VER. 20. *To the stranger*. This was a dispensation granted by God to his people, who, being the Lord of all things, can give a right and title to one upon the goods of another. Otherwise the Scripture every where condemns usury as contrary to the law of God, and a crying sin. See Exod. xxii. 25; Lev. xxv. 36, 37; 2 Esd. v. 7; Psal. xiv. 5; Ezec. xviii. 8—13, &c. Ch.—The *stranger* means the devoted nations of Chanaan, &c., whom God authorized his people to destroy. "Exact usury of him whom thou mayst kill without a crime," says S. Amb., (de Tob. c. 15,) though this principle will not always excuse usury. C.

VER. 21. *Delay*, beyond the time appointed. M.—If no time was specified, the vow must be fulfilled without any unnecessary procrastination. See Num. xxx. 2. H.—Vows induce an obligation which before did not exist. W.

VER. 24. *Thee*. Heb. "thou shalt not put into thy vessel," or basket. The privilege is restrained by the Chal., &c. to vintagers. But Josephus (iv. 8)



CHAP. XXIV.

Divorce permitted to avoid greater evil: the newly married must not go to war: of men-stealers, of leprosy, of pledges, of labourers' hire, of justice, and of charity to the poor.

IF a man take a wife, and have her, and she find not favour in his eyes for some uncleanness: he shall write a bill of divorce,^b and shall give it in her hand, and send her out of his house.

2 And when she is departed, and marrieth another husband,

3 And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house, or is dead:

4 The former husband cannot take her again to wife: because she is defiled, and is become abominable before the Lord: lest thou cause thy land to sin, which the Lord thy God shall give thee to possess.

5 When a man hath lately taken a wife, he shall not go out to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

7 If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

8 Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

9 Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

* A. M. 2553.—^b Matt. v. 32, and xix. 7; Mark x. 4.—^c Num. xii. 10.—^d Exod. xxii. 16.

extends it to all; and he says that those who did not even invite travellers to partake of their grapes, and other fruit, were to be punished with thirty-nine lashes.

CHAP. XXIV. VER. 1. *Uncleanness.* Tertullian (c. Marc. iv.) reads, "if she be found guilty of any impurity," *negotium impudicum*. Sept. "unseemly action;" and many learned commentators suppose that Moses only allows a divorce in cases of adultery, or in those which render the woman dangerous to a family, as if she had the leprosy, or some other infectious disorder, or was likely to corrupt the morals of her children, or if she were barren. The Pharisees were divided among themselves in determining the sense of this law, (C.) and they endeavoured to inveigle our Saviour, by proposing the question to him, If it were lawful for a man to put away his wife for every cause, *quacumque ex causa*, or for any reason whatsoever. Matt. xix. 3. H.—Our Lord does not take notice of the limitation here added by Moses (Matt. v. 31); nor do the Pharisees, when he asks them, *What did Moses command you?* Mark x. 3. Whence it seems that the liberty which was taken was very great, and that the limitation was not regarded. Our Saviour, nevertheless, alludes to it, when he admits that Moses permitted a divorce in case of adultery. But he recalls them to the institution of marriage, and will no longer allow people to marry again, even in this case, as Moses had been forced to permit the Jews, on account of the hardness of their heart. C.—Before this permission, the Jews were therefore, it seems, much addicted to this practice.—*Bill.* The law does not command divorces; but in case the parties come to such a determination, it requires a bill to be given to the woman. C.—But it is sinful for them, or for any other, to marry the woman divorced till the first husband be dead. If they do they are guilty of adultery, as our Saviour and S. Paul repeatedly inculcate. S. Aug. de Adult. Conj. i. 11. W.

VER. 4. *Defiled.* This insinuates that the second marriage was a real adultery, (C.) and only tolerated by the law to prevent greater evils. H.—It might be said indeed that the woman was defiled, with regard to her former husband, who could not take her back without condemning his former proceeding (C.); as he would seem to have only lent her for some mean consideration. M.—But how then is the woman *abominable before the Lord?* Some say the thing itself is extremely dishonourable, as the Heb. intimates, though the woman have done nothing but what the law allows. God forbids his priests to marry with those who had been divorced, as it is to be presumed that they have not been rejected by their former husbands without great reason. Lev. xxi. 7.—*To sin*, or to incur the punishment due to it. C.—If the state connived at the transgression of the law, the judgments of God would fall upon the people.

VER. 6. *Life*, or the means of supporting himself H.—The upper millstone

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10 When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

11 But thou shalt stand without, and he shall bring out to thee what he hath.

12 But if he be poor, the pledge shall not lodge with thee that night,

13 But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment, and bless thee, and thou mayst have justice before the Lord thy God.

14 Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger, that dwelleth with thee in the land, and is within thy gates:

15 But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life, lest he cry against thee to the Lord, and it be reputed to thee for a sin.

16 The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

18 Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence: Therefore I command thee to do this thing.

19 When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless, and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands.

* Lev. xix. 13; Tob. iv. 15.—f 4 Kings xiv. 6; 2 Par. xxv. 4; Ezecl. xviii. 20.

was deemed the less necessary. In more ancient times it was customary to dry the wheat by fire, and afterwards to pound it in a mortar. Then millstones were invented, which slaves of the meanest condition had to turn. Pliny (xviii. 10) mentions that some few water-mills were used in his time. But this useful invention had been neglected, till Belisarius restored it again in the fifth century when he was besieged in Rome by the Goths. Procop.

VER. 7. *Soliciting.* Heb. "stealing a soul" (M.); or decoying one to distance from home, where he may have an opportunity of selling him for a slave H. Exod. xxi. 16.

VER. 8. *Leprosy.* Do nothing which may expose you to the danger of being infected, and if you have the misfortune to contract it, obey the directions of the priests. C.—It seems from this and the following verse that God frequently punished disobedience to his ministers, as he did *Mary*, (Num. xii.,) by inflicting upon them this shameful disorder. H.—So he punished king Ozias, 2 Par. xxvi. M.—The design of this precept is, therefore, not so much to order people not to contract a disease, which they cannot perhaps always avoid, as to caution them against pride and rebellion. H.

VER. 12. *Night*, if it be a garment or bed covering, which may be necessary for the poor man. H.—By allowing the creditor to keep the pledge such a short time, God wished to discourage the taking of any from such as were in real distress. M.—The same regulation required that if a necessary implement for labour, during the day-time, was pledged, it should be returned in the morning. C.—This was done every day, to admonish the creditor and the debtor to exercise mercy and justice in their respective situations. The debtor was to remember to do his utmost in order to pay his debts. S. Aug. q. 41.—These daily debts were not remitted in the sabbatic years, according to the Rabbins, whose opinion seems very hard and inconsistent. H.—Solomon advises not to stand bond for another's debts. Prov. xx. 16, and xxii. 26. C.

VER. 13. *Justice*, or mercy, which never enters the breast of the unjust Prov. xii. 10. M.

VER. 14. *Hire.* Heb. "Commit no violence (or fraud) towards an hire-servant." Lev. xix. 13. H.

VER. 16. *Sin.* Judges have no right to punish any but those who have transgressed. C.—God may, for reasons known to himself, which cannot be unjust, visit the sins of the fathers upon their children (Exod. xx. 5); and hence (Jos. vii.) he ordered the family of Achan to be involved in his punishment. Temporal sufferings, or death itself, are not however always a misfortune. They frequently prove a source of inconceivable blessings. Rom. v. 3. H.

VER. 18. *This thing.* It is uncertain whether this refer to the preceding or



20 If thou have gathered the fruit of thy olive-trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and for the widow.

21 If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

22 Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

CHAP. XXV.

Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.

IF there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness.

2 And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

3 Yet so, ^bthat they exceed not the number of forty: est thy brother depart shamefully torn before thy eyes.

4 Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

5 When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother:

6 And the first son he shall have of her, he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the

* A. M. 2553.—^b 2 Cor. xi. 24.—^c 1 Cor. ix. 9; 1 Tim. v. 18.—^d Matt. xxii. 24;

to the following law. It may be applied to both, as the remembrance of the Egyptian slavery might teach God's people not to oppress, but rather to show mercy to those in distress. As the same thing is however repeated, ver. 22, it seems more probable that the present verse forbids any oppression. H.

CHAP. XXV. VER. 2. *Down*, tying him to a low pillar (M. Grot.); though many assert that the criminal was forced to lie prostrate on the ground, as the Jews still do, in Germany, when they undergo this punishment. Buxtorf, Syn. 20.

VER. 4. *Not muzzle*, &c. S. Paul understands this of the spiritual labourer in the church of God, who is not to be denied his maintenance. 1 Cor. ix. 8, 9, 10. Ch.—Other labourers, and even beasts, must likewise be treated with humanity. It was formerly the custom in Egypt, Judea, Spain, &c. to have a clean spot in the field, round a tree, where, during the heat of the day, they spread the sheaves, and made oxen continually go round, to tread on the corn. Some had the ill nature to muzzle them, or to cover their mouths with dung (Elian iv. 25); whence arose the proverb, “an ox in a heap” of corn, to denote a miser, who amidst plenty will not eat. Suidas.—Moses condemns this cruelty; as it is not just, says Josephus, to refuse these animals so small a recompence for the assistance which they afford us in procuring corn. C.—Besides this literal sense, God had principally in view the mystical one, which S. Paul unfolds to us. M.—Whether the mode of paying tithes be the most eligible for the support of God's ministers, is a question of smaller importance. It may at least plead a very high antiquity, (H.) as it was in force 400 years before the law of Moses. Abraham paid tithes to Melchisedeck, who was both king and priest.

VER. 5. *Together*, as the sons of Juda did (Gen. xxxviii. 8); though custom (C.) and analogy extend this to other brothers, at least to those who live in the promised land, and have the inheritance in common, as appears from the history of Ruth, i. 13, &c. Noemi supposes that all the sons whom she might have had would have been under the same obligation towards her daughter-in-law. C.—Half-brothers were included, (M.) and indeed every relation, in order, who, upon the refusal of the next heir, wished to take possession of the deceased person's land. Ruth iv. H.—The Jews no longer observe this law, as they have not possessed of Chanaan. Cuneus i. 7.—Fagius asserts that it was neglected after the captivity of Babylon, because the inheritances were confounded. C.—This, however, does not seem to have been the opinion of those who have undertaken to reconcile the genealogy of our Saviour, given by SS. Matthew and Luke, by supposing that S. Joseph was the son of Jacob by birth, and of Heli according to the law. S. Hilary. Africanus says (Ep. to Aristides) that “Heli dying without issue, Jacob was obliged to marry his widow, by whom he had Joseph, a descendant of

city, and call upon the ancients, and say: ‘My husband's brother refuseth to raise up his brother's name in Israel and will not take me to wife.’

8 And they shall cause him to be sent for forthwith and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man, that will not build up his brother's house:

10 And his name shall be called in Israel, The house of the unshod.

11 If two men have words together, and one begin to fight against the other, and the other's wife, willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets:

12 Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

13 Thou shalt not have divers weights in thy bag, a greater and a less:

14 Neither shall there be in thy house a greater bushel and a less:

15 Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayst live a long time upon the land which the Lord thy God shall give thee.

16 For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

17 Remember what Amalec did to thee in the way when thou camest out of Egypt:

18 How he met thee: and slew the hindmost of thy army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not God.

Mark xii. 19; Luke xx. 28.—^e Ruth iv. 5.—^f Exod. xvii. 8.

Solomon by Jacob, and of Nathan by Heli,” as their common mother, Esta, had married successively Mathan and Melchi, (or rather Mathat,) who sprung from those two branches of David's family. Dupin. H.

VER. 6. *Name*. Josephus (iv. 8) takes this literally, as S. Aug. once did, though afterwards he retracted that opinion, (B. ii. 12,) on considering that Booz called his son Obed, and not Mahalon, which was the name of the first husband of Ruth. Chap. iv. 17. C.—Houbigant thinks some omissions have taken place in the very short genealogy of David, mentioned in that chapter, and instead of Obed, he would substitute Jachin, as the first-born of Ruth. He thinks that Solomon alluded to two of his ancestors, when he styled the two pillars before the temple Jachin and Booz. “In strength it shall stand or establish.” 3 Kings vii. 21. Heb. “the first-born which she beareth shall arise (or succeed) in the name (or by the right and title) of his brother.” See Num. xxiv. 3. H.—Name is sometimes put for succession, (C.) or instead of another. M.

VER. 9. *In his face*, or presence, upon the ground, as appears from the Gemarra of Jerusalem. The taking off the shoe was intended to humble him, as well as to show that he relinquished all his claim to the inheritance. Josephus (v. 11) says that Ruth gave the relation, who would not marry her, a slap on the face, or rather, as it ought to be printed, “he spat in his face,” which was a mark of the greatest ignominy. Chap. xii. 14; Isa. l. 6; Matt. xxvi. 67. C.

VER. 10. *Unshod*. Those who have no consideration for their brethren, or for the commonwealth, deserve to be despised. Much more do they who are appointed pastors of the Church, if they do not zealously endeavour to increase the number of God's servants, whom they must attach to him, and not to themselves. Thus the disciples of S. Paul were known by the general name of Christians. S. Aug. c. Faust. xxxii. 10. W.

VER. 16. *Injustice*. Prov. xx. 10. To have a greater weight for buying, and a less one for selling, is the way to grow rich here, or to obtain the maimon of iniquity; though, when such mean practices are detected, the man who cheats often loses more than he had gained; and at any rate, must either make restitution, if possible, or receive the wages of his unjust labour and craft in the world to come. H.

VER. 17. *Amalec*. This order for destroying the Amalecites, in the mystical sense, sheweth how hateful they are to God, and what punishments they are to look for from his justice, who attack and discourage his servants when they are but just come out, as it were, of the Egypt of this wicked world, and being yet weak and saint-hearted, are but beginning their journey to the land of promise.

VER. 18. *God*. This circumstance is not mentioned, Exod. xvii. 14.



19 Therefore when the Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

CHAP. XXVI.

The form of words with which the first-fruits and tithes are to be offered. God's covenant.

AND when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

2 Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there:

3 And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which he swore to our fathers, that he would give it us.

4 And the priest taking the basket at thy hand, shall set it before the altar of the Lord thy God:

5 And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong, and of an infinite multitude.

6 And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

7 And we cried to the Lord the God of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

8 And brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders:

9 And brought us into this place, and gave us this land, flowing with milk and honey.

10 And therefore now I offer the first-fruits of the land, which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God.

11 And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou, and the Levite, and the stranger that is with thee.

12 When thou hast made an end of tithing all thy

^a Supra, xiv. 29.—^b Isa. lxiii. 15; Bar. ii. 16.

VER. 19. *Heaven.* Destroy him entirely, a sentence which Saul was ordered to put in execution, 1 Kings xv. H.

CHAP. XXVI. VER. 1. *It.* The land where Moses was speaking, which had been already conquered, was no less under the obligation of paying the first-fruits, &c. than Chanaan, and the parts of Syria which were promised to the Israelites. H.—All the products of the earth seem to have been liable to be offered, (Matt. xxviii. 23,) in proportion as they ripened, at the feasts of the Passover and of Pentecost, (C.) and of tabernacles. M.—Each (C.) landholder, (H.) and even the king himself, was bound to bring his own basket to the temple, and to recite the words here prescribed. The wheat and barley were first winnowed, and the grapes and olives made into wine and oil. Before the offering was made to the Lord no one was allowed to taste any of the produce. Lev. xxiii. 10; Num. xviii. 12, &c. Whether legumes were to be tithed seems a matter of dispute. C.

VER. 5. *The Syrian.* Laban. See Gen. xxvii. Ch.—Heb. “My father was a Syrian, poor, (or ready to perish,) and he went down,” &c. The ancestors of Jacob had, in effect, come from beyond the Euphrates, and he had dwelt in Mesopotamia for twenty years. But the translation of the Sept. seems preferable, “My father abandoned (*apebalen*) Syria.” C.

VER. 8. *Terror.* Sept. “with surprising visions,” (Heb.) or “with astonishing prodigies,” &c. C.

VER. 11. *Feast.* The Jews could not yet be required with propriety to cause themselves to delights purely spiritual. Chap. xii. 7. C.

fruits, in the third year of tithes, thou shalt give *it* to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled:

13 And thou shalt speak *thus* in the sight of the Lord thy God: “I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me: I have not transgressed thy commandments, nor forgotten thy precepts.

14 I have not eaten of them in my mourning, nor separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me.

15 ^aLook from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.

16 This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them, with all thy heart, and with all thy soul.

17 Thou hast chosen the Lord this day to be thy God, and to walk in his ways, and keep his ceremonies, and precepts, and judgments, and obey his command.

18 ^aAnd the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

CHAP. XXVII.

The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed and the transgressors cursed.

AND Moses, ^d with the ancients of Israel, commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

^a Supra, vii. 6.—^d A. M. 2553.

VER. 12. *Third.* It has been remarked (chap. xiv. 28, and Lev. xxvii. 30) that the Jews gave two tithes every year, the second was for feasts at Jerusalem, or on the third year at home, if there was not also a third tithe due on that year. H

VER. 13. *Taken.* Heb. “burnt.” C.—I have brought all that was due, (T.) so that no more can be found in my house than what the fire would have spared if it had been thrown into it.

VER. 14. *Mourning.* It was then unlawful to taste what was set apart for the Lord, and even to touch a thing, at that time, would render it unclean. Osee ix. 4. Others explain it thus: I have not eaten, how much soever I was distressed; or, I eat it with a cheerful heart. But these interpretations seem unnatural. But the Jews are here taught to refer all such favours to God alone, and they testify that they have taken no part in the superstitious rites of other nations, nor spent any thing in funerals. Heb. “upon the dead.” C.

VER. 16. *This day.* In this last solemn harangue of Moses the covenant between God and his people was ratified. M.

CHAP. XXVII. VER. 1. *Ancients,* particularly *the priests*, ver. 9. H.—These exhorted the people to observe diligently what they had all heard from the mouth of Moses. Chap. v. i. C.

VER. 2. *Stones.* The Latin translation of the Sam. copy defines the number to be two, (Exod. xx. 18,) and shows that the law, which was to be written upon them, was no other than the decalogue, to which the curses and blessings here recorded have a direct reference. When no number is specified, the dual is com-



3 That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

4 Therefore when you are passed over the Jordan, set up the stones which I command you this day in Mount Hebal, and thou shalt plaster them with plaster:

5 And thou shalt build there an altar to the Lord thy God,* of stones which iron hath not touched,

6 And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God.

7 And shalt immolate peace-victims, and eat there, and feast before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly.

9 And Moses, and the priests of the race of Levi, said

* Exod. xx. 25; Jos. viii. 31.

monly understood. H. Lev. xii. 5, &c.—Two large stones would be sufficient to contain the words of the decalogue, and they would more strikingly represent the two tables written with the finger of God. They were probably first polished, and the letters raised upon them *in relief*, as the Arabic marbles in the University of Oxford are done. The white plaster being then used to fill up the interstices between the letters of black marble, the words would appear *very plainly*. Kennicott, Dis. 2.—Others think that a high and durable monument was raised both for an altar and for the inscription, though some would allow four others for this purpose. C.

VER. 3. *That, &c.* Heb. and Sept. “And thou shalt write upon them (stones) all the words of,” &c. H.—*This law*, the decalogue, (Masius in Jos. viii. 32,) or all the laws of Moses, leaving out the historical parts of his work, or the twentieth and three following chapters of Exodus, or the discourses of Moses in this book, &c. Josue, in effect, *wrote upon stones the Deuteronomy of the law of Moses*, which Josephus explains of the curses and blessings inscribed upon the two sides of the monument, as an abridgment of the whole law. C.—*The Jordan* is not in Heb. expressly, but in the Sept. After the Israelites had crossed this river, they were thus to make a solemn profession of their adherence to the law of God, (H.) as they did (ver. 12) after they had taken Hæl; though Josephus insinuates that they deferred for five years the accomplishment of what is here required. T.

VER. 4. *Hebal.* It affords matter of surprise to Ludolf, that this barren mountain of cursing (ver. 13) should be fixed upon by God for the erection of his altar and for solemn feasting, instead of Garizim, which is most luxuriant. Reland believes that their very names designate *sterility* and *fruitfulness*. But we must observe that the Sam. copy, both here and Exod. xx., specifies that Garizim was to be the place so highly distinguished. Almost all interpreters agree in condemning the Samaritans of a wilful corruption of their text, on this account. But Kennicott adduces several very plausible arguments in their defence, and ever throws the blame upon the Jews, who are accused of having taken similar liberties with their text, by S. Jerom.—It is not probable that they would designedly interpolate that very law, which a one they received as of Divine authority among the writings of the prophets. Besides, what interest could they have on this occasion to substitute Garizim? As they had possession of both the mountains in question, if they had known that Hebal had been honoured with the altar, &c., what hindered them from building their temple upon it? What could be the reason why Joatham chose Mount Garizim as the place from which he might address the men of Sichem, to bring them to a sense of their duty? unless because he was convinced not only that Abraham had sacrificed there when he first came into Chanaan, (Gen. xii. 6,) but also that God had chosen it for the place where his covenant with Israel should be ratified, as soon as the Israelites had taken possession of the country. But it may be said all the ancient versions agree with the Hebrew. No doubt those which have been taken from that text agree with it. But the Samaritans have a version in their own dialect, and another in Arabic, both which were in the possession of Walton, who believes that the former “was made not long after the days of Esdras, while the Samaritans and the Jews followed the same religion.” This, as well as the Arabic, which is extant in this place, both in its own and in the Samaritan character, all admit the word Garizim; and the Greek version, which some believe was made from the same text soon after the reign of Alexander the Great, (Hottinger,) if it really ever existed, must no doubt have retained the same reading. These versions claim a higher antiquity than that of the Sept. But in reality the versions can prove nothing on either side, in the present case, as the interpolation is supposed to have taken place before they were made, and soon after the building of the famous temple of Sanaballat, which Prideaux places about the year 409, B. C. This temple chiefly enkindled the mortal hatred of the Jews against the Samaritans; and as it was built upon Mount Garizim, they were afraid lest they might from this text conciliate greater authority to that place, and assert that it was the house of the sanctuary, as they afterwards did, having priests of the stock of Aaron, who there offered holocausts, when Benjamin visited them above four hundred years ago. Their claim however was unjustifiable, and their priesthood schismatical. God

to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God:

10 Thou shalt hear his voice, and do the commandments and justices which I command thee

11 And Moses commanded the people in that day, saying:

12 These shall stand upon Mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

13 And over against them shall stand on Mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

14 ^bAnd the Levites shall pronounce, and say to all the men of Israel, with a loud voice:

15 Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer, and say: Amen.

^b Dan. ix. 11.

afterwards chose Mount Sion for his habitation, and revealed his will by his prophets. These the Samaritans ought to have obeyed, as well as the pastors, whom the Almighty had commissioned to determine all difficult matters. Chap. xvii. The text before us decides nothing in their favour. The substitution of Hebal makes nothing against them, much less does it establish the pretensions of the Jews, who, if they had intended to authorize the building of the temple at Jerusalem, ought rather, it should seem, to have written Moria or Sion. As they have not done this, perhaps it may be as well to admit that this variation may have originally happened by the inadvertency or malice of some transcriber of great authority, whose copy being followed by others for some time, without any criminal design, might at last supersede the proper word, particularly when the erroneous reading was become common, and was found to annoy an enemy. Authors of great eminence are forced, at least, to account for many variations of equal importance in this manner. It seems difficult to lay the blame of such mistakes upon a whole nation, which can never be prevailed upon to join in the collusion so heartily but that some man of more conscience than the rest will expose the imposture. When this variation took place, we may well suppose that the copies of the law were not very numerous. After a succession of wicked princes had reigned in Judea, they drew down the vengeance of God upon the whole nation, and almost all were led away captives to Babylon, where they remained seventy years. In this state of confusion, while impiety overflowed the land, how few would have an opportunity or a will to take an exact copy of the law! Some have thought that it was almost entirely forgotten in the days of Joas.

VER. 5. *Stones:* the same as those which composed the monument, (C.) or rather different from them, (M.) as those were polished, ver. 2.

VER. 6. *Polished.* Heb. simply, “of whole stones.”

VER. 12. *Garizim.* The children of Jacob, by Lia and Rachel, have the more honourable function of blessing, while those of the handmaids, with Ruben and Zabulon, the first and the last of the sons of Lia, at their head, on Hebal, have to answer to the various curses which were to be proclaimed by the priests and Levites, ver. 14. These were stationed with the ark, between the two mountains; and when they pronounced, for example, “Blessed is he that maketh not a graven or molten thing,” &c., those on Garizim answered *Amen*; and when they turned towards those on Hebal, and said, *Cursed*, &c., they replied in like manner.—Some think that Levi is placed with the rest only according to the order of his birth, and that Joseph stands for two tribes. Vatab.—Josephus asserts that the whole army was divided into two parts, as well as the tribe of Levi, part of which stood on each of the mountains. Then the tribes on Garizim prayed that God would bless the observers of his law; and those on Hebal answered, *Amen*; and after they had repeated the same blessings, those on Garizim made a similar acclamation. In like manner they repeated the curses one after another. C.—But this would make both the mountains equal in dignity. He places the altar likewise, with the inscription of blessings and curses on each side of it, in the midst of the valley, or rather nearer to Garizim; as he says it was not far from Sichem, which was built at the foot of that mountain, on the north side, while Hebal lay still further to the north of the city, and being scorched with the sunbeams, was rendered fruitless and unpleasant. H.—If Josephus afterwards (Ant. v. 1) say that the altar was on Hebal, we must either acknowledge that his work has been there interpolated, or that he contradicts himself. Kennicott also takes notice of a strange mistake in the grand edition of S. Ephrem, in the Latin translation, by Benedict; which, in opposition to the Syriac, has (ver. 13) “these shall rise to curse on Mount Garizim,” though Hebal is universally allowed to have been the mount of blessing.

VER. 14. *Pronounce.* Heb. “answer,” as the older Protestant editions, 1540, &c., had it; though “our last translators, 1613,” says Kennicott, “in this, as in several other instances, altered for the worse,” shall speak. A select company of Levites in the valley repeated what had been declared from Hebal.

VER. 15. *Thing.* Protestant, *any . . . image*. They insert the word *any*, and translate *image*, as they almost constantly do where idols are meant, to make the ignorant believe that all images are to be rejected with the utmost abhorrence, as *cursed* things. Why then do they not observe the injunction themselves? Chap.



16 Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

17 Cursed be he that removeth his neighbour's landmarks: and all the people shall say: Amen.

18 Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the fatherless, and the widow: and all the people shall say: Amen.

20 Cursed be he that lieth with his father's wife, and uncovereth his bed: and all the people shall say: Amen.

21 Cursed be he that lieth with any beast: and all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or of his mother: and all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

CHAP. XXVIII.

Many blessings are promised to the observers of God's commandments: and curses threatened to transgressors.

NOW if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

2 And all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

* A. M. 2853.

vii. 22. H.—Secret. The magistrates had to punish all acts of public idolatry with the utmost severity. But God will not suffer those to escape who do such things even in the most private manner.—Amen, truly (C.); so be it.

VER. 16. Honoureth not. Heb. “curseth.” Sept. “despiseth.” See Lev. xx. 9.—“Exod. xxi. 17, Moses proclaimed, *He that curseth his father or (Heb. and) mother, shall die the death.*” But here he goes still further, and denounces a curse on those who make light of (Heb. *mokle, vilipendit*) their parents; or, as the Carthusian expresses it not amiss, on him “who does not honour, by showing them obedience in due time, or by not relieving their wants as far as possible; and chiefly, if instead of honouring, he curses and uses opprobrious language towards them.” “I have made this remark,” says Amama, (p. 376), “in order to admonish the Germans and the Dutch that this passage has been translated by Luther with too great carelessness, *curseth*, as if the same Heb. word, *moklot*, were here used as in the text of Exodus. But those who are not too brazen will confess that the Heb. text, and the more accurate versions, require greater reverence to be shown to parents. *Etiam illi judicabunt qui nondum ære lavantur.*” This author, in his animadversions upon the Vulg., often takes occasion to mention the blunders of B. Luther, as well as of the Sept. and other interpreters; for he seems to be satisfied with no version which has hitherto been published. H.

VER. 17. Landmarks, contrary to the prohibition, chap. xix. 14.

VER. 18. Blind; or, according to the Rabbins and Grotius, those who are on a journey, and do not know the road. C.

VER. 23. Mother. Some copies of the Sept. have “daughter-in-law;” and some Latin MSS. add, “Cursed is he who sleepeth with his neighbour's wife; and all the people shall say, Amen.” C.

VER. 24. Secretly, as is commonly the case; though such as committed murder in public were equally, if not more, guilty. H.—Assassins, traitors, and those guilty of calumny, &c., are to be abhorred.

VER. 26. In the. The Sam., Sept., and S. Paul (Gal. iii. 10) read, *in all the words, &c.*, which must probably be understood of the principal points of the law, specified in the preceding verses. C.—The curses are denounced indefinitely, to imply that those who transgress the law must stand before an unerring Judge, to receive an adequate punishment in eternity for their crying sins against the

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns, and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of the Lord is invoked upon thee, and they shall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

12 The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13 And the Lord shall make thee the head, and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God, which I command thee this day, and keep and do them,

14 And turn not away from them, neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

15 ^bBut if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and cere

* Lev. xxvi. 14; Lam. ii. 17; Bar. i. 20; Mal. ii. 2.

law, which was given on Mount Horeb. Chap. xxix. 1. Against such criminals the preceding curses are levelled. But those recorded in the ensuing chapter are of a temporary nature, and to be publicly inflicted without delay upon those who refuse to adhere to the service of the Lord. H.

CHAP. XXVIII. VER. 1. Earth. Similar denunciations are made, Lev xxv. M.

VER. 2. All these blessings, &c. In the Old Testament God promised temporal blessings to the keepers of his law, heaven not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the New Testament the goods that are promised us are spiritual and eternal; and temporal evils are turned into blessings.

VER. 4. Womb. This was most fully verified in the birth of the Messias, as the Holy Ghost insinuated, by causing S. Elizabeth to address these words to the mother of Jesus Christ. Luke i. 42. C.

VER. 5. Barns. Heb. *tona*, is translated (chap. xxvi. 2) *basket*, in which bread was kept, and served up at table. Loaves were placed thus in baskets, near the altar of holocausts.—**Stores.** What thou hast laid up for thy provisions in corn, fruit, &c. C.

VER. 6. Out, in all thy actions and affairs, (M.) at home and abroad; in peace and war.

VER. 7. Down. Heb. “dead.” Sept. “bruised to pieces,” ver. 25. C.—**Seven.** This denotes the confusion and hurry with which the enemy shall endeavour to escape. M.

VER. 10. Upon thee; so that thou art called God's people (C.) with truth M.—He has taken thee under his protection, and defended thee against every attack. H.

VER. 12. Lend. To do this with usury is far from being a blessing; but to be able to assist those who are in distress is a happiness; particularly for that nation which as yet does not know the merit of evangelical poverty. C.

VER. 13. Tail, as he had promised, ver. 1. M.—You shall have dominion over others. C.—So Isaias (ix. 14) says, the *Lord shall destroy the head* (the magistrate) *and the tail*, or (ver. 15) the lying prophet. H.

VER. 15. All these curses, &c. Thus God dealt with the transgressors of his



monies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed shall be thy barn, and cursed thy stores.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

21 May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

22 May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air, and with blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground, thou treadest on, of iron.

24 The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

25 The Lord make thee to fall down before thy enemies; one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth:

26 And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

27 The Lord strike thee with the ulcer of Egypt, and the part of thy body by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28 The Lord strike thee with madness, and blindness, and fury of mind,

29 And mayst thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

law in the Old Testament: but now he often suffers sinners to prosper in this world, rewarding them for some little good they have done, and reserving their punishment for the other world.

VER. 20. *Rebuke*, or “curse.” Sept. the pestilence, (C.) or destruction (*anālōsin*). H.

VER. 22. *Cold*. The word occurs no where else. The Chal., Syr., &c. have the reverse, “heat.”—*Blasting*. In the original, either the mildew destroying the corn, (H.) or the jaundice, which attacks the human body, may be meant. C.

VER. 23. *Of brass*, and yield no rain. M. See Lev. xxvi. 19.

VER. 24. *Consumed*. Prot. “The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, till thou be destroyed.” H.—The dust coming instead of rain shall render the land more barren. C.

VER. 25. *Scattered*, as they are at present. The real import of the Heb. is doubtful. Some agree with the Vulg. and Sept. (H.); others translate, Thou shalt be trembling, an object of astonishment and horror. Others, All who see thee shall quake; they shall insult over thee, wagging their head. C.

VER. 26. *Away*. No threat could be more terrible to the Jews. They did not refuse burial to those who had been hung on the gibbet. Chap. xxi. 23. Even the high priest, if he should find a corpse in the field, was obliged to bury it; though he was not allowed, on other occasions, to attend the funeral of his relations. H.

VER. 27. *Egypt*. See chap. vi. 15, and xxviii. 60; Exod. ix. 9, and xv. 25; or with such diseases as those with which he afflicted Egypt. C.

VER. 31 *Slain (immoletur)*, for a feast, and not for a sacrifice. M.

VER. 32 *Hand*. Heb. also, ‘thy hand shall not be lifted up towards God.’

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30 Mayst thou take a wife, and another sleep with her. Mayst thou build a house and not dwell therein. Mayst thou plant a vineyard, and not gather the vintage thereof.

31 May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

32 May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

33 May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times,

34 And be astonished at the terror of those things, which thy eyes shall see.

35 May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of thy head.

36 The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation, which thou and thy fathers know not: and there thou shalt serve strange gods, wood, and stone.

37 And thou shalt be lost, as a proverb and a by-word to all people, among whom the Lord shall bring thee in.

38 *Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

39 Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

40 Thou shalt have olive-trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off, and perish.

41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42 The blast shall consume all the trees and the fruits of thy ground.

43 The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

44 He shall lend to thee, and thou shalt not lend

* Mic. vi. 15; Agg. i. 6.

Targ. of Jerusalem says, Thou shalt possess nothing wherewith thou mayst render God propitious. C.—Thou shalt not be able to rescue, (M.) or to assist thy distressed children.

VER. 33. *A people*. The Gentiles, whom the Jews so much despised, and whom the Scripture styles *not a nation*, have supplanted the Israelites, and entered into the inheritance, which they had lost by their prevarications. Rom. x. 19. H.

VER. 34. *Astonished*. Heb. “go mad,” become stupified at such a scene of misfortunes.

VER. 36. *Thy king*. Nabuchodonosor thus led Joachin and Sedecias, with almost all their people, captives to Babylon, 4 Kings xxiv., and xxv. 7.—*Stone*. The ten tribes mixed with other-nations, (C.) and for the most part followed their idolatrous worship. Only some few returned with the tribes of Juda, Benjamin, and Levi, and became more careful than before not to irritate God by that hateful sin. H.

VER. 37. *Lost*. Heb. “an object of desolation, a fable and a mockery.” Sept. “thou shalt be a riddle, a parable, and an example,” to employ the thoughts and tongues of all nations, who will not be able to comprehend the greatness of thy distress. C.

VER. 38. *All*: so that the little which thou mayst gather will not be worth mentioning. H.—Heb. also may signify, “Thy field shall produce a great deal, and give thee abundant expectations, but the locusts shall consume it,” to mortify thee the more.

VER. 42. *Blast*. This is a different word from that mentioned ver. 22. *Zelzel* may here probably denote a grasshopper, which in hot countries does great hurt to trees, &c. C.

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to him. He shall be as the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies, which he commanded thee.

46 And they shall be as signs and wonders on thee, and on thy seed for ever.

47 Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

48 Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly: whose tongue thou canst not understand:

50 A most insolent nation, that will show no regard to the ancient, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee,

52 And consume thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land, which the Lord thy God will give thee:

53 And thou shalt eat the fruit of thy womb, and the flesh of thy sons, and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

54 The man that is nice among you, and very delicate, shall envy his own brother, and his wife that lieth in his bosom,

55 So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

56 The tender and delicate woman that could not go upon the ground, nor set down her foot for over-much

* Lam. iv. 10; Bar. ii. 2, and 3.

VER. 46. *For ever.* The nations which were employed by God to scourge the Jews, recognised that they were the instruments of his indignation. We are accustomed to consider many evils as the necessary appendages of human nature; but the surprising misfortunes with which God visited his people, subjecting them to the Babylonians, Greeks, and Romans, could not be taken in this light. C.

VER. 47. *Things:* as in gratitude thou oughtest to have done. On the contrary, the more the Jews were cherished by God, the more insolent they became. Chap. xxxii. 15.

VER. 49. *Swiftly.* The Chaldees are designated in the same manner. Jer. v. 5; Ezecl. xvii. 3, 12.

VER. 50. *Insolent.* Heb. "of a fierce countenance." It is well known how the Babylonians treated the princes of the Jews. C.

VER. 51. *Until thou be destroyed.* This was not expressed in the Sept.

VER. 53. *Womb;* a cruelty which the Jews were guilty of in the sieges of Samaria and of Jerusalem. See Bar. ii. 2, 13; Lam. ii. 20, and iv.; 4 Kings vi. 28. Josep. Bel. vii. 8. C.

VER. 54. *Delicate (luxuriosus),* abandoned to his pleasures. Josephus (Bel. vi. 11) seems to have had this passage in view when he informs us that parents and children snatched from each other's mouths the wretched food with which they endeavoured to support themselves. C.

VER. 56. *Envy.* Heb. "her eye shall be evil towards the husband of her bosom," &c. H.

VER. 57. *And the filth, &c.* They will eat the child just born, through ex-

niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter.

57 And the filth of the after-births, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly, for the want of all things, in the siege and distress wherewith thy enemy shall oppress thee within thy gates.

58 If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name, that is: The Lord thy God:

59 The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60 And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

61 Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law, till he consume thee:

62 And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before, doing good to you, and multiplying you: so he shall rejoice, destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

64 The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of, and thy fathers, wood and stone.

65 Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

66 And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

67 In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things, which thou shalt see with thy eyes.

68 The Lord shall bring thee again with ships into

treme hunger. Lam. ii. 20. The Chal., Sept., &c. agree with the Vulg., which conveys an idea of the most horrible distress. C.—Indeed it is so horrible and disgusting, that we find no vestiges in history of the completion of the prophecy, taken in this sense. Some, therefore, explain the original, "And her feast, or dressed meat, (shall be) between her feet, even of her own children, which she shall bring forth." Bate, p. 71. Parkhurst on *itsoth*. The Sept. translate *Korion*, "the skin," or *Chorion*, "a little girl," (Houbigant,) unless (H.) the former word may rather have this signification. Hill.—The Arab. deviates a little from the Heb. "She will deny her husband, her son, and her daughter, her secundines, which fall from her." This prophetic and terrible denunciation was realized in the siege of Samaria, when two women agreed to eat their own children, one of whom was actually boiled, and the very word here in dispute is used, 4 Kings vi. 29. Kennicott.—And in the last siege of Jerusalem we read (Joseph. vii. 8) of a mother killing her own child, to satisfy the cravings of hunger and rage against the rioters who had repeatedly plundered her house. Her name was Mary. She also boiled her sucking infant, and actually devoured a part of it. H.

VER. 68. *With ships,* so that thou wilt have no means of escaping by flight. M.—The Romans had a fleet in the Mediterranean, with which they would probably convey the captives into Egypt. Josephus (Ant. xii. 2, &c. Bel. vii. 16) informs us that many of the Jews had been conveyed into that country after Jerusalem had been ruined by the Chaldees (C.); and after it was at last destroyed by the Romans, some of "those who were above seventeen years of age" were sent thither in chains to work at the public works; others were reserved to



Egypt, by the way whereof he said to thee, that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bond-men and bond-women, and no man shall buy you.

CHAP. XXIX.

The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.

THESE ^aare the words of the covenant, which the Lord commanded Moses to make with the children of Israel, in the land of Moab: beside that covenant which he made with them in Horeb.

2 And Moses called all Israel, and said to them: ^bYou have seen all the things that the Lord did before you in the land of Egypt to Pharao, and to all the servants, and to his whole land.

3 The great temptations, which thy eyes have seen, those mighty signs, and wonders.

4 And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

5 ^cHe hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

7 And you came to this place: ^dand Sehon, king of Hesebon, and Og, king of Basan, came out against us to fight. And we slew them,

8 And took their land and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

^a A. M. 2553.—^b Exod. xix. 4.—^c Supra, viii. 2.

grace the victor's triumph, or "to be destroyed by the sword, or by wild beasts in the theatres, while those who were under seventeen were sold." Ib. chap. xvii. Pompey had carried away many captives into Egypt about 120 years before. Pharao Sesac took and pillaged the city, under Roboam, 2 Par. xii. 2.—*That.* Heb. "by the way, concerning which I spoke to thee, (that is, by returning back, through this wilderness, as thou formerly desiredst,) thou shalt see it no more." —*Set to sale (vendēris),* lit. "shall be sold." After the Jews had been sold, their new masters could not find any to take them off their hands. H.—*Buy you.* Prot. "there ye shall be sold . . . and no man shall buy you." Can a man be sold without being bought? Whereas if the verb *vethmocrothom* was rendered, and *ye shall offer yourselves to sale*, the sense would be proper, and expressive of the most bitter sufferings. Kennicott.—Hegesippus (v. 47) says, "there were many to be sold, but few purchasers; because the Romans disdained receiving the Jews as slaves, nor were there any Jews left to redeem their countrymen."

CHAP. XXIX. VER. 1. *Covenant* renewed, and confirmed with an oath, ver. 12. M.—*Horeb.* Thus the speech of Moses is concluded, (C.) and consequently this verse should be at the end of the last chapter, as it is placed in the celebrated editions of Michaelis and Houbigant. The latter observes that, *beside that covenant, &c.* shows, that the curses there recorded are not by way of explication of those mentioned in the preceding 27th chapter, "but of a quite different kind. The former are denounced against those who violate the law of the decalogue, which was given at Horeb; neither do they threaten that the chastisements shall be inflicted in this life: the latter maledictions threaten present punishments, and those of a public nature." See chap. xxvii. 26. H.—Josue put in execution in a more solemn manner what Moses here describes, (Jos. viii. 30,) to intimate that Jesus would give the last finishing to the outlines of the old covenant.

VER. 3. *Seen.* Many who were present had seen the plagues of Egypt, and what the Israelites themselves had suffered in the wilderness. C.

VER. 4. *Hath not given you, &c.* Through your own fault, and because you resisted his grace. Ch.—If they had not been guilty Moses would never have made them this reproach. "But he shows that they could not understand or obey without God's assistance, . . . and yet if . . . it be wanting, si adjutorium Dei desit, the vice of man is not on that account deserving of excuse, since the judgments of God are just, though they be hidden." S. Aug. q. 50. C.—God sometimes delivers people over to a reprobate sense, and to their own will. Theod. i. 37. W.

VER. 6. *Bread, &c.,* as your ordinary food, (M.) though they might have

10 You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

12 That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee:

13 That he may raise thee up a people to himself, and he may be thy God, as he hath spoken to thee, and as he swore to thy fathers, Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant and confirm these oaths,

15 But with all that are present and that are absent.

16 For you know how we dwelt in the land of Egypt and how we have passed through the midst of nations; and passing through them,

17 You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

18 Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

19 And when he shall hear the words of this oath, he should bless himself in his heart, saying: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty.

20 And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written

^a Supra, iii. 1.—^b Supra, iii. 15; Num. xxxii.; Jos. xiii. 8, and xxii. 4.

both bread and wine on some occasions; as when they adored the calf, &c. S. Aug. q. 51. See chap. viii. 4. C.—*Your God*, by providing a miraculous food for you. M.

VER. 9. *Understand.* Heb. "succeed in all your undertakings." C.

VER. 10. *Doctors.* Heb. *ssotrim*. Sept. *grammateisagōgeis*, (C.) "officers, heralds," &c. Chap. i. 15; xix. 18, they are translated *magistros*, "masters or magistrates." H.

VER. 11. *Besides (exceptis)*, which may signify that all were present; or rather that the strangers of Egypt, &c., who were employed in servile offices, were alone excluded, as having no part in the covenant made with the Israelites. C.—S. Jerom seems to have rendered *min, præter*, in the latter sense; but the Chal., Sept., &c. take it in the former, as if none at all were absent, from the highest to the lowest. M.

VER. 12. *Pass;* alluding to the custom of people who pass between the victims when they engage in a solemn covenant, as Abraham did, Gen. xv. 10.—*Oath.* Sept. "imprecations," specified in the preceding chapters. Ver. 14. C.

VER. 15. *Absent.* Heb. "with him that standeth here this day before the Lord, and with him that is not here with us this day." If all were present, (ver. 11,) the absent must here denote the posterity of the Israelites yet unborn. H.—God made the covenant with Abraham and with his seed before he had any children in the world.

VER. 17. *Idols.* Heb. "you have seen their abominations and their filth, (or idols,) wood," &c. Sept. "their abominations and their idols."

VER. 18. *Bitterness;* an Israelite, who cherishes now in his heart any idol, (H.) and who may draw God's judgments upon the people, (C.) or induce them to follow his wicked example. H.—Let all watch over their children, lest they fall off. Chaldee, "Let there be none among you now whose heart may be filled with the sin of pride." See Acts viii. 13, and Heb. xii. 15, where this text is cited. C

VER. 19. *The drunken, &c.: absumat ebria sitientem.* It is a proverbial expression, which may either be understood as spoken by the sinner, *blessing*, that is, flattering himself in his sins with the imagination of peace, and so great an abundance as may satisfy, and, as it were, *consume* all thirst and want; or it may be referred to the *root of bitterness*, spoken of before, which being *drunken* with sin may attract, and by that means *consume* such as *thirst* after the like evils. Ch.—S. Jerom seems to have translated *soputh* by *assumat*, as the MSS. and interpreters read, before the correction of Sixtus V., who adopted the other signification of the Heb. *absumat*. C.—The sense however seems to be the same as *evil communications corrupt good manners*, the wicked draw on those who



in this volume should light upon him: and the Lord should blot out his name from under heaven,

21 And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

22 And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land, and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein,^a after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation:

24 And all the nations shall say:^b Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

27 Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28 And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29 Secret things to the Lord our God: *things* that are manifest, to us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

Great mercies are promised to the penitent: God's commandment is feasible. Life and death are set before them.

NOW when all these things shall be come upon thee, the blessing, or the curse, which I have set forth

* Gen. xix. 24.—^b 3 Kings ix. 8; Jer. xxii. 8.

before were dry, or *thirsty*, and superior to the allurements of pleasure, but not quite so sincere and constant as to shut out from their hearts the desire of tasting what the man of the world so highly extols, and thus the just give way to the temptation, and become the companion of the libertine and of the idolater, and of course share in his destruction. H.—Chal. translates, “Let him not say . . . lest he should add sins of ignorance to sins of pride.” C.—Sept. “lest the innocent be involved in the destruction of the sinner.” Cornelius a Lapide would leave out the negation, and translate, “that the innocent may be,” &c. M.—Bonfrere believes that *the earth* is to be understood; “and the earth drunken or deluged with rain, may take away its former dryness, yet so as to be rendered unfit for cultivation.” The proverb affects those who wish for things which will prove destructive to them: so the man who expects to derive great pleasure and advantage from the practice of idolatry will be miserably deceived, and will only bring on his own ruin; or, if his passions be gratified for a moment, he must, if he die in that state, endure eternal torments in destruction from the face of the Lord. H.—The flesh being indulged, presently perverts the understanding. D.

VER. 20. *Enkindled (fumet).* Lit. “smoke.” H.—Heb. “the anger (lit. nose) . . . smoke.” The Greeks and Romans adopt similar expressions to denote the wrath and eagerness with which a person is actuated. “Fierce anger always sits upon his nose.” Theocrit. So Persius says, *Disce, sed ira cadat naso, rugosaque sanna.*

VER. 23. *Of salt.* This salt was of a bitumenous or sulphureous nature, which would burn like oil, and was sometimes used in lamps. Herod. ii. 62; Plin. ii. 104. It dried up the moisture of the earth, and rendered it barren. For which reason it was scattered upon such places as were no longer to be cultivated, or inhabited. Abimelech sowed some on the ruins of Sichem. Judg. ix. 45. It seems that Palestine now feels the effects of this curse; as, for the most part, it is uncultivated, and a desert, though once so flourishing. C.

VER. 29. *Secret things, &c.* As much as to say, secret things belong to, and are known to God alone: our business must be to observe what he has *revealed* and *manifested* to us, and to direct our lives accordingly. Ch.—The nations, full of surprise at the miseries which were inflicted upon the Jews, and upon their

before thee: and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

2 And shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before.

4 If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from thence,

5 ^dAnd will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayst love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.

7 And he will turn all these curses upon thy enemies and upon them that hate and persecute thee.

8 But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

9 And the Lord will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet so, if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy soul.

11 This commandment, that I command thee this day, is not above thee, nor far off from thee:

12 Nor is it in heaven, that thou shouldst say: Which

* A. M. 2553.—^d 2 Mac. i. 29.

country, could not comprehend what might have brought on so severe a chastisement, as they little suspected that it was their worshipping those gods, which they themselves adored, ver. 2. But those who had been converted, and had been able to penetrate the secrets of God, by means of his gracious revelation, *answered*, (ver. 25, &c.,) that idolatry had been the chief cause of such inconceivable distress, and a crime of no less enormity, the refusing to acknowledge the true God, in the person of the Messias, and the putting him even to a disgraceful death, when he came unto his own, (John i.,) had served to complete their misery. H.—Moses resumes his discourse, and says that these chastisements had been reserved in the treasury of God’s wrath, and he had not denounced them to their fathers; but now, since he had told them so plainly what they had to expect, they would be inexcusable if they ran into the danger. Heb. may signify, “The secrets of the Lord . . . are manifest to us.” He has shown us this favour in preference to other nations. Psal. cxlv. 20. Vatab.

CHAP. XXX. VER. 1. *Or the curse.* The sequel shows that this would prove their portion, and that they would have to do penance *among all the nations*. H.

VER. 3. *Before.* The Jews are still in expectation of this deliverance, as they say this prediction does not relate to the captivity at Babylon. But Nehemiah understood it in this sense, (2 Esd. i. 8,) though it will not have its perfect accomplishment till the latter days, when the Israelites will embrace the true faith. Rom. xi. 25.

VER. 6. *Circumcise.* Sept. “purify.” Chal. “take away the folly from.” After the captivity idolatry was never very prevalent among the Jews. H.—But this prediction will not be fulfilled till the Jews acknowledge the Messias. C.

VER. 9. *Fathers.* He will again take a pleasure in bestowing favours upon thee, (C.) of a spiritual and more lasting nature. Hence the Jews may understand that they have not yet repented as they ought to do; since they have been under the wrath of God for above 1500 years. Salien. H.

VER. 11. *Above.* Heb. “separated, unknown,” &c. Sept. “too heavy.” Paul (Rom. x. 6) adapts this to the Christian law, which is the perfection of that given by Moses. The precepts of Jesus Christ are well known, and easily



if us can go up to heaven, to bring it unto us, and we may hear and fulfil it in work?

13 Nor is it beyond the sea: that thou mayst excuse thyself, and say: "Which of us can cross the sea, and bring it unto us that we may hear, and do that which is commanded?"

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.

15 Consider that I have set before thee this day life and good; and on the other hand, death and evil:

16 That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies, and judgments; and thou mayst live, and he may multiply thee, and bless thee in the land, which thou shalt go in to possess.

17 But if thy heart be turned away, so that thou wilt not hear, and being deceived with error, thou adore strange gods, and serve them:

18 I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

19 I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou, and thy seed may live:

20 And that thou mayst love the Lord thy God, and obey his voice, and adhere to him, (for he is thy life, and the length of thy days,) that thou mayst dwell in the land, for which the Lord swore to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

CHAP. XXXI.

Moses encourageth the people, and Josue, who is appointed to succeed him. He delivereth the law to the priests. God foretelleth that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.

A ND ^bMoses went, and spoke all these words to all Israel,

2 And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in,

* Rom. x. 6.—^a A. M. 2553.—^c Supra, iii. 27; Num. xxvii. 13.

accomplished (C.) by the sincere love & justice, (H.) assisted by a powerful grace. S. Aug. q. 54.

VER. 12. *Work.* There is no need of studying the mysteries of astrology, as the Magi do, to understand the will of God. Grot.—S. Paul adds, (ver. 7,) or *who shall descend into the deep?* which is not in Heb. C.—But he probably alludes to the following verse, as the sea is often styled *the deep*.

VER. 14. *Heart.* Sept. add, "and in thy hands." Thou art often obliged to talk about the law, and to learn it by heart. Nothing hinders thee, with the grace of God, from putting it in practice. C.—No teacher could more plainly inculcate the liberty of the human will. Theod. q. 38; S. Aug. de Nat. 69; S. Amb., &c. W.

VER. 19. *I call.* He begins his canticle in the same emphatical manner (chap. xxii.) as Isaias does his prophecy. H.

CHAP. XXXI. VER. 1. *Went.* Began. M.—"Concluded." Sept. continued, or, just before he dismissed the audience, he spoke to them as follows. C.

VER. 2. *Come in, to conduct you.* M.—*Especially.* Heb. "and the Lord." It was not the want of strength which hindered Moses from continuing to perform his arduous functions, as he was still full of vigour both in soul and body (chap. xxxiv. 7. C.); but it was his submission to the will of God, who had resolved thus to punish his former diffidence. H.

VER. 3. *Then.* This word is not in Heb. or the Sept.; neither does Moses mean to insinuate that God would take his place in conducting the people; but only that after he should be no more the Divine providence would no less watch over his people, and direct the counsels of *Josue*, who stood beside him. H.

VER. 7. *Called.* Heb. "unto Josue." He did this publicly, that no dispute might arise after his death respecting the choice of a successor. H.—*Lot.* Heb. and Chal., "thou shalt put them in possession of it." C.

VER. 9. *This law of Deuteronomy.* M.—Some think that he had written so

especially as the Lord also hath said to me: "Thou shalt not pass over this Jordan."

3 The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this *Josue* shall go over before thee as the Lord hath spoken.

4 And the Lord shall do to them ^das he did to Sehon and Og, the kings of the Amorrites, and to their land and shall destroy them.

5 Therefore when the Lord shall have delivered these also to you, ^eyou shall do in like manner to them as I have commanded you.

6 Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee, nor forsake thee.

7 And Moses called *Josue*, and said to him before all Israel: "Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

8 And the Lord who is your leader, he himself will be with thee; he will not leave thee, nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

10 And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles,

11 When all Israel come together, to appear in the sight of the Lord thy God, in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing,

12 And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13 That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that

^d Num. xxi. 24.—^e Supra, vii. 2.—^f Jos. i. 6; 3 Kings ii. 2.

far before he came to the assembly, as well as the *Canticle*: because God commanded him the same day to ascend the mount. Chap. xxxii. 48. C.—But Moses did not speak the discourses recorded in this book at one time. After he had, therefore, dismissed the people with his blessing, and with an assurance that God would be with their newly appointed leader, he committed to writing what he had delivered by God's order, at different times, and gave a copy of the Pentateuch to the priests, who were to keep it carefully on the side of the ark, and explain it to the people, particularly every seventh year.—*Priests*, whose duty it is to instruct the people. Mal. ii. 7. C.—*Ancients*, or magistrates, who must put the law in execution, and guide their decisions by it. H.—The mention of the *ark* in this place is to insinuate that the book was to be reposed on one side of it, ver. 26. C.

VER. 10. *Years commenced.* Heb. "at the extremity of seven years." The sabbatic years began at the expiration of every six years, (H.) after the land of Chanaan was conquered, (C.) or perhaps after the passage of the Jordan, which took place soon after this discourse was made. *Josue* spent above six years in the conquest of the country, and then divided it among the tribes. The seventh year was the first *year of remission*; as the Israelites, particularly on the east side of the Jordan, had already enjoyed the benefits of the country for a considerable time. At this time the *ark* was removed from Galgala to Silo, where it remained about 350 years. Jos. xviii. H.

VER. 11. *Thou shalt.* Sept. "you shall read." Josephus says the high priest had to perform this office; while the Rabbin assert that the chief magistrate, Moses, and his successors, the kings of Juda, had to read the law publicly. The princes did this in the court of the temple, designed for the *women*, as they also were bound to hear it. We find that Josias read aloud in the temple the words of the covenant, which had been lately discovered, 4 Kings xxiii. 2. C.—But Esdras, a Levite, did the like (1 Esd. viii. 2); and the command seems to be directed chiefly to the priests, from whose number Moses was not excluded. Psal. xcvi. 6. H.



they live in the land whither you are going over the Jordan to possess it.

14 And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went, and stood in the tabernacle of the testimony:

15 And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle.

16 And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up, will go a whoring after strange gods in the land to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them:

17 And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth it is because God is not with me, that these evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods.

19 Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

20 For I will bring them into the land, for which I wore to their fathers, that floweth with milk and honey. And when they have eaten, and are full, and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

21 And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them.

22 Moses therefore wrote the canticle, and taught it the children of Israel.

23 And the Lord commanded Josue, the son of Nun,

VER. 14. *In the court, as none but priests were allowed to enter the tabernacle.* M.

VER. 19. *This canticle, which will be given in the following chapter. Hence this law, (ver. 9,) may comprise not only what had gone before, but also the remaining part of the book of Deuteronomy.* H.—The canticle, containing an abridgment of the book of Deuteronomy, (C.) as the latter did of the whole law, was to be copied out more frequently, (H.) and committed to memory. Some suppose that Moses and Josue are here ordered to see this put in execution. Others think that Moses gives this commission to the priests.—*That they.* Heb. “put it in their mouths, (C.) that this song may be a witness for me against,” &c. God foresaw that the Israelites would prove rebellious; but he leaves them without excuse, as they could not plead ignorance. H.—This testimony against them was written in the form of a canticle, that it might be more easily remembered. W.

VER. 20. *Despise (detrahent), “detract,” (H.) and represent me as an unjust and weak God.* Heb. “they will despise, or blaspheme,” &c. Sept. “they will irritate me.” C.

VER. 21. *Thoughts.* Heb. “imagination.” Sept. “wickedness.”—*Them.* Heb. “concerning which I swore.” Sept. add “to their fathers.” H.

VER. 23. *The Lord.* Heb. has not this word, so that it would seem as if Moses had given this charge to Josue; but the context shows (C.) that it was the Lord (ver. 14); for he swore to give the land to Israel. The Sept. insert the words Moses and the Lord. “And Moses commanded Josue . . . the land which the Lord swore.” H.—This is the first time that God addresses Josue, in order to confirm his authority. M.

VER. 26. *Side.* But not within, (M.) according to the generality of interpreters, whom Calmet follows. Exod. xxv. 10. But here he adopts the contrary

and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24 Therefore after Moses had wrote the words of this law in a volume, and finished it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

26 Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

27 For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

28 Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29 For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

30 Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

CHAP. XXXII.

A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land, but not enter into it.

HEAR, “O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

2 Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

3 Because I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is just and right.

* A. M. 2553, A. C. 1451.

opinion of Jonathan and Grotius, and asserts that this writing, containing the 29th, 30th, and 31st chapters, on thin boards, was placed in the ark beside the tables of the law, in the same manner as the Philistines placed in it a coffin of gold, 1 Kings vi. 8. C.—This difficulty cannot, however, be now easily decided, as the Scripture often uses the word *in* to denote near to, &c. ver. 14. H.—*Thee.* This act of the ratification of the covenant, which had been made at Horeb thirty-nine years before, (C.) was placed in or near the ark. H.—Kennicott thinks that Helcias discovered the very MS. which Moses had written with his own hand, and which he deposited neither in, nor fastened to any side of the ark, but only placed by the side (*motsod, iuxta, Noldius*) of it, or upon the same table; so that it might not be taken by the Philistines, but kept in some suitable place. Dis. ii. It is surprising that Huet cites Jonathan as delivering this sentiment, *in capsu ad latum dextrum.* H.

CHAP. XXXII. VER. 1. *Speak.* Heb. and Sept. “Heaven attend, and I will speak.” H.—Never was there an exordium more pompous, or better adapted to the subject. Moses calls those who never die to witness what he asserts, as it to insinuate that these truths ought never to be forgotten. See Num. iv. 6.

VER. 2. *Gather,* as rain does from vapours (M.); so let the sum of what I have taught you be collected into this short canticle, and penetrate your hearts. H.—Chal. “may my discourse be as delightful as the rain.” Sept. “may my apophthegm (or sententious discourse, C.) be expected with earnestness, like rain,” when the soil is thirsty. H.—*Drops.* Some explain this and the former term in the original, of “a stormy and vehement shower,” while others attach this idea only to the last part of the sentence. C.

VER. 4. *Right.* You cannot complain of having been first abandoned by God. All his works and proceedings are entitled to praise. Heb. “This rock (*etsur,*) his works are perfect.” C.—Sept. “God, his w’s are true.” H.



5 They have sinned against him, and are none of his children, in *their* filth: *they are* a wicked and perverse generation.

6 Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

7 ^aRemember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee.

8 When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.

9 But the Lord's portion is his people: Jacob the lot of his inheritance.

10 He found him in a desert land, in a place of horror, and of waste wilderness: he led him about, and taught him: and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him, and carried him on his shoulders.

12 The Lord alone was his leader: and there was no strange god with him.

13 He set him upon high land: that he might eat the fruits of the field, that he might suck honey out of the rock, and oil out of the hardest stone.

14 Butter of the herd, and milk of the sheep, with the fat of lambs, and of the rams of the breed of Basan: and

^a Job viii. 8.

VER. 5. *Filth*, or idolatry. The fidelity of God is contrasted with the infidelity of his people, who deserve not to be called his children. C.

VER. 6. *Possessed thee*, as his peculiar inheritance. M.—Heb. “has purchased thee, made thee, and established thee.” C.

VER. 8. *Israel*. He suffered the people of Chanaan to occupy as much land as would be requisite for the Israelites. Sept. “according to the number of the angels of God.” Hence many of the ancients gathered that there were seventy angel guardians of provinces, and as many languages; while others did not pretend to determine the exact number. But the version which they have followed is in opposition to all the rest. C.—They have also disputed, on this occasion, whether the elect will be equal in number to the good angels, as S. Greg. thinks (hom. 34, in Luc. xv.) ; or they will only fill up the places of those who have fallen. See Mag. Sent. ii. 9. Abenezra observes, that interpreters understand this text as alluding to the dispersion of nations, (Gen. xi.,) when God decreed that the land of the seven nations should belong to and be sufficient for the Israelites. Amama. H.—The Heb. may be rendered, “He fixed the limits of each people. At that time the children of Israel were few in number, (9) when the Lord chose his people,” &c. Long after the division of the earth (which the Lord had ordered, Acts xvii. 26) the Israelites were very few in number, as Jacob observes, Gen. xxxiv. 30. See chap. xxvi. 5; Psal. civ. 9, 12. C.—But this explication does not satisfy Houbigant (p. 76, Prol.) no more than that of Le Clerc. He is convinced that a word has been transposed, and another left out, as the Sam. copy has Israel twice, and he would therefore translate, “He divided his people according to the number of the sons of Israel.” In his eternal decrees, He allotted twelve portions of land in Chanaan to the descendants of Jacob, and these Josue was ordered to mark out for them. See Jos. iv. 5. H.

VER. 9. *Lot*. Heb. lit. “the cord,” in allusion to the ancient method of dividing lands with a cord. Herodotus (ii. 6) observes, that the length of one, in the Upper Egypt, was 60 stadia, or 7700 paces, while it was only half as much in the Lower Egypt.

VER. 10. *He found*. Sept. and Chal. “he gave him what was sufficient, in the desert land.” God made choice of a nation destitute of every thing, that they might confess with gratitude that they had received all from him. C.—“Taught him” both by “instructions,” and by various “chastisements.” H.—The space of forty years was necessary (C.) to eradicate the propensity to evil, and the corrupt manners of the Hebrews, who were therefore conducted through a wilderness where they might not be contaminated by the company of other nations, (H.) but might have leisure to meditate on the law of God. C.—*Eye*, with the utmost care. M.

VER. 11. *Shoulders*, as (Exod. xix. 4) upon the wings of eagles. It is said that the eagle hovers over the nest to encourage her young ones to fly, and when she sees them exhausted, she takes them upon her back. This similitude shows the extreme affection of God towards his people. Heb. and Chal. may also be, “as an eagle makes (C. or stirs up) her nest, hatches her young, spreads her wings over them, and bears them upon her wings, so the Lord alone was his leader” H.

goats with the marrow of wheat, and might drink the purest blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his Saviour.

16 They provoked him by strange gods, and stirred him up to anger with *their* abominations.

17 They sacrificed to devils and not to God, to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

18 Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

19 The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

20 And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

21 They have provoked me with that which was no god, and have angered me with their vanities: ^band I will provoke them with that, which is no people, and will vex them with a foolish nation.

22 A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains.

23 I will heap evils upon them, and will spend my arrows among them.

24 They shall be consumed with famine, and birds

^b Jer. xv. 14; Rom. x. 19.

VER. 13. *High land*, in a place of safety, both against the enemy, and the inundations of water. The Nile renders Egypt like one continued sea for about eighty days in summer season. C.—God had already begun to put the Israelites in possession of the fertile countries east of the Jordan, where there were several high mountains. H.—But when this canticle should be recited, in after ages, they would also enjoy the other regions, which had been promised unto them, on the west. Moses speaks, like a prophet, of things to come, as if they were already past. M.—*Stone*. Bees make honey in such places, and olive trees flourish on the side of a hill. H.

VER. 14. *Butter*, or “cream,” as the former article was probably not yet discovered. Gen. xviii. 8. C.—The proofs of this assertion, from the original, *emath*, and from the Scripture, frequently representing butter as a *liquid*, seem not, however, very solid. See Judg. v. 25; Prov. xxx. 33. The Sept. have lit. “the butter of oxen,” but the latter name includes all of the species. H.—*Basan*. The Sept. have “the young of bulls and of he-goats;” though they generally translate “fat sheep.” See S. Jer. in Isa. lxx.—*Wheat*. Heb. “fat of the kidneys of wheat.”—*Grape*. See Gen. xl. 11.

VER. 17. *Devils*. Heb. “to the destroyers, or to those of the fields.” See Lev. xvii. 7; Bar. iv. 7, 35. C.—*Knew not*. Sept. “revered not.” H.—Heb. may be “who knew them not,” who had bestowed nothing upon them. Chap. xxix. 26.

VER. 18. *Created*. Sept. “gave thee food.” Heb. “of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee, (H.) or praises thee,” the source of thy felicity. C.

VER. 20. *From them*. The Jews themselves acknowledged, in the siege of Jerusalem, that God had abandoned and given up to destruction his once beloved people. Joseph. Bel. vii. 8. C.—*Consider*, or look on their utter ruin with indifference, or rather with complacency. H.—I will laugh at your destruction. Prov. i. 16. C.—God loves without seeing any preceding merit in his creatures, but he never abandons them till they have first proved unfaithful. W.

VER. 21. *Vanities*. Sept. “idols.” H.—*Nation*. The Gentiles were of this description, when they were called to the true faith. This excited the indignation of the Jews, as they would neither enter heaven themselves, nor suffer others to obtain that happiness. Rom. i. 19. Theod. q. 41.

VER. 22. *A fire*. He alludes to the destruction of Sodom, (C.) which may be considered as a figure of that which will overtake the whole world at the last day, and excruciate both the souls and the bodies of the reprobate in the flames of hell. H.—Fire also denotes war, the horrors of which overwhelmed the Jews both at the first and the last sieges of Jerusalem. C.

VER. 23. *Arrows*. Pestilence, famine, war, sickness, and death, are termed the arrows of God.

VER. 24. *Birds*. This refers in a particular manner to those who are deprived of sepulture, and hung on a gibbet. Chap. xxvii. 26. C.—*Bite*. Sept. “with a painful contraction of the nerves.” Chal. “infested with evil spirits.”—*Beasts*. Thus God forced the people of Samaria to obey his law, 4 Kings xvii. 25.—*Fury*, “venom.” Pagnin. M.



shall devour them with a most bitter bite. I will send the teeth of beasts upon them, with the fury of creatures that trample upon the ground, and of serpents.

25 Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

26 I said: Where are they? I will make the memory of them to cease from among men.

27 But for the wrath of the enemies, I have deferred it: lest perhaps their enemies might be proud, and should say: Our mighty hand, and not the Lord, hath done all these things.

28 They are a nation without counsel, and without wisdom.

29 *O that they would be wise, and would understand, and would provide for their last end.

30 How should one pursue after a thousand, and two chase ten thousand? Was it not because their God had sold them, and the Lord had shut them up?

31 For our God is not as their gods: our enemies themselves are judges.

32 Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrah: their grapes are grapes of gall, and their clusters most bitter.

33 Their wine is the gall of dragons, and the venom of asps, which is incurable.

34 Are not these things stored up with me, and sealed up in my treasures?

35 *Revenge is mine, and I will repay them in due time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

36 The Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

* Jer. ix. 12.—^b Eccli. xxviii. 1; Rom. xii. 19; Heb. x. 30.—^c 2 Mac. vii. 6.—^d Jer. ii. 28.

VER. 26. Men. Heb. "I said I will disperse or exterminate them." Samar. "my fury shall consume them." We may translate, "I had resolved to destroy them; (27) But," &c., (C.) or Prot. "I said I would scatter them into corners, and would . . . were it not that I feared the wrath of the enemy," &c.—*Where are they?* in the mouth of God, shows an utter destruction, so that no vestiges of them remain. *Their memory is perished.* H.—God sometimes defers punishing the sinner for just reasons. W.

VER. 27. Wrath. The enemies of the Israelites wished nothing more than their destruction. If therefore God had gratified this desire, by punishing his people as they deserved, the enemy would have presently insinuated that He had not been able to drive them out, or that (H.) he was fickle, &c.—*Mighty exalta*, "lifted up." H.

VER. 28. Wisdom. Interpreters generally explain this and the eight following verses of those nations whom God employed to scourge his people, though some understand it all of the Israelites. C.

VER. 30. Thousand. In the battles which the Israelites had fought, the hand of God had appeared so visibly in their defence, giving them the victory over nations much more numerous, (C.) that all must confess their defeat must be in punishment of some former transgression, and that it is not the *mighty hand of the enemy*, but God himself, who chastises his people, as he had foretold. Chap. xxviii. 7, 25, 49. H.—Of this the neighbouring nations were convinced, as Achior declared to Holofernes. Judith v. 17. When the Hebrews neglected the law of God they were oppressed, and their conversion was presently rewarded with liberty, (C.) and a profusion of blessings.

VER. 31. Judges. The Egyptians, Amalecites, &c., had witnessed the miracles which God had now wrought for forty years' time in favour of his people. H.—They knew also how the Israelites had been punished for their sins. M.

VER. 32. Bitter. The enemies of Israel were of an accursed progeny. H.—They imitated the vices of those wicked cities. Moses cautioned his people to beware of the root of bitterness. Chap. xxix. 18. C.—If they should neglect the admonition, and become like the Chanaanites, they knew what they had to expect. H.

VER. 34. Treasures. Whether we refer the preceding remarks to the faithless Israelites, whose corruption was less pardonable, as they had received so many favours from above, or to their proud and cruel enemies, who exceeded the bounds

37 And he shall say: "Where are their gods, in whom they trusted?"

38 Of whose victims they ate the fat, and drank the wine of their drink-offerings: Let them arise and help you, and protect you in your distress.

39 See ye that I alone am, and there is no other God besides me: "I will kill, and I will make to live: I will strike, and I will heal," and there is none that can deliver out of my hand.

40 I will lift up my hand to heaven, and I will say: I live for ever.

41 If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

42 I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.

43 *Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

44 So Moses came and spoke all the words of this canticle, in the ears of the people, and Josue, the son of Nun.

45 And he ended all these words, speaking to all Israel.

46 And he said to them: Set your hearts on all the words which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law:

47 For they are not commanded you in vain, but that every one should live in them: and that doing them, you may continue a long time in the land whither you are going over the Jordan to possess it.

48 And the Lord spoke to Moses the same day, saying:

* 1 Kings ii. 6; Tob. xiii. 2; Wisd. xvi. 13.—^f Job x. 7; Wisd. xvi. 15.—^g 2 Mac. vii. 6.

of moderation in their wars, God keeps an exact account of all, and will shortly punish both according to their deserts. H.

VER. 35. Time. Men are eager to punish their enemies, for fear lest they should escape. But God defers his chastisements frequently in this world, designing to make his enemies feel the weight of his indignation for all eternity. How consoling it is for the just to think that they have God for an avenger!

VER. 36. People. who have been guilty, that he may spare them when they repent. M.—"He will give judgment in favour of his people," &c. Houbig.—*Servants.* He will not involve the innocent in the ruin of the rebellious. M.—But, at the same time, he will have them to be convinced that their salvation came not from themselves. He will assist them when all human aid has proved abortive, (H.) and when they are reduced to the utmost distress. See Isa. xxxv. 3; 3 Kings xxi. 21. Those who may have thought themselves secure in their sins will not escape punishment. W.

VER. 38. Wine. Hence the Jews abhor the wine of Christians, whom they consider as the greatest enemies of God. The pagans were accustomed to make libations to their idols even in their ordinary repasts. C.—The *fat* was always sacred to God. Lev. iii. 17. M.

VER. 40. For ever. God can swear by no one greater than himself. Heb vi. 13.

VER. 42. Enemies. I will tear the crown from off their head. Chal. I will destroy the king, as well as the meanest captives. Prot. "from the beginning of revenges upon the enemy." At the very first I will completely destroy them. H.

VER. 43. People. Though God afflicted the Israelites for a time, he was always disposed to receive them to his favour again upon their repentance; and he will even receive them into his Church before the day of judgment. Rom. xi. 25. C.—In some editions of the Sept., after *Let all the angels of God adore him*, (cited Heb. i. 6. Cappel,) they read, *Rejoice, ye Gentiles, with his people*, which St. Paul quotes, Rom. xv. 10; and then they add, "And Moses wrote this canticle on that day, and he taught it to the children of Israel (C.): (44) and Moses came forth to the people, and spoke all the words of this law in the ears of the people, he and Jesus, the son of Nave," by which name they designate *Josue, the son of Nun*. H.—He assisted Moses in singing the canticle, as his colleague in office, to whom the obligation of withdrawing the people from idolatry would henceforth devolve. M.



49 Go up into this mountain Abarim, (that is to say, of passages,) unto Mount Nebo, which is in the land of Moab, over against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.

50 When thou art gone up into it, thou shalt be gathered to thy people,^a as Aaron thy brother died in Mount Hor, and was gathered to his people:

51 ^bBecause you trespassed against me, in the midst of the children of Israel, at the waters of contradiction, in Cades, of the desert of Sin: and you did not sanctify me among the children of Israel.

52 Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

CHAP. XXXIII.

Moses, before his death, blesseth the tribes of Israel.

THIS is the blessing wherewith the man of God, Moses, blessed the children of Israel, before his death.

2 And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from Mount Pharan, and with him thousands of saints. In his right hand a fiery law.

^a Num. xx. 26, and xxvii. 13.—^b Num. xx. 12, and xxvii. 14.

VER. 49. *Passages.* The author of the Vulgate has given this explication of Abarim. C.

VER. 51. *Cades.* Heb. “at the waters of Meriba-Cades,” &c.

VER. 52. *Into it.* By repeating this reproach and judgment God excited in his servant the most lively sentiments of repentance for his fault. Num. xx.—Aaron had been deprived of the sight of this delightful country. H.

CHAP. XXXIII. VER. 1. *Blessing.* The Fathers, S. Aug., (q. 56,) &c., explain this of the Christian Church, rather than of the Synagogue. Theod.—*Man of God.* A title given to a prophet, 1 Kings ii. 27, and ix. 6. The prophets often speak of things to come as if they were past, as we have seen in the conduct of Balaam. Num. xxiv. 3. Moses here delivers his last testament, and speaks as one no longer in the world, so that there is no reason to affirm that this chapter has been added by another hand (C.): though Kennicott thinks it probable.

VER. 2. *Pharan.* Habacuc (iii. 3) mentions this apparition. See also Psal. lxvii. 9.—*Saints.* God was accompanied by legions of angels when he delivered the law to the Israelites, who are styled a nation of saints. Num. xvi. 3. Sept. “he hastened from Mount Pharan, with ten thousands to Cades. At his right hand are his angels attending.” H.—*Kodoss* does not mean *saints*, but holiness, or the city of Cades; and the preceding word, which Prot. translate, *with ten thousands*, more probably refers to another title of the city, as it is specified Meriba-Cades. Chap. xxxii. 51; Ezecl. xlvi. 28. Ken.—*Law.* Chal. “from the midst of the fire he has given us a law, written with his own hand.” We may translate, “He hath shone from Mount Pharan, and multitudes accompanied him. The Holy One, who hath in his hand fire and the law.” See Isa. vi. 3. God conducted his people, like a victorious general, through the wilderness, frequently appearing to them to strike terror into the rebellious. C.—When he first descended upon Sinai, his glory shone on Pharan and Seir, as it were in its progress thither. M.—The *law* is styled *fiery*, not only because it was given from the midst of flames, but also because it was to be put in execution with the utmost rigour. H.—But *doth* is Chaldee, and no where else used for the *law* in the books written before the captivity, nor is it acknowledged by the Sept., Syr., &c. Perhaps it was originally *aur*, as it is in the Sam. version, “shone forth,” conformably to a similar passage, Hab. iii. 4. “His brightness was as the sun, *horns*, or rather splendours (issuing forth) from his hand,” &c. Ken.

VER. 3. *People (populos).* God loves and watches over all, but particularly (C.) over the nation which he has chosen. Chal. See Wisd. iii. 1; Isa. xlix. 16.—*Doctrine.* It was formerly the custom for disciples to sit at their master’s feet, (Acts xxii. 3,) as it is still in the Eastern countries. Bellon. iii. 12. Sept. “and these are under thee (H.);” subject to thy orders. C.

VER. 4. *Moses.* He expresses himself as if the people were speaking. The change of persons is very frequent in this discourse.—*Inheritance.* So the psalmist (xviii. 111) says, *I have purchased thy testimonies for an inheritance for ever.* C.

VER. 5. *He shall, &c.* *Erit rex*, may perhaps be as well rendered indefinitely, “There shall be a king;” or, with the Sept., “And there shall be over the beloved a ruler,” as (H.) some understand this of Moses, others of Saul, though it most probably refers to God himself, who gave the law, and was acknowledged, in the most solemn manner, for the King of Israel.—*Right.* Heb. *Issrun*, a term which S. Jerom translates, with the Sept., (C.) chap. xxxii. 15, *the beloved*, as it is supposed to be a diminutive of Israel, to express greater tenderness. Thus Cicero called his daughter Tulliola. H.

VER. 6. *Number.* This is conformable to the prophecy of Jacob, who deprived Ruben of his birthright, on account of incest. He is even treated with

3 He hath loved the people, ^call the saints are in his hand: and they that approach to his feet, shall receive of his doctrine.

4 Moses commanded us a law, the inheritance of the multitude of Jacob.

5 He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.

6 Let Ruben live, and not die, and be he small in number.

7 This is the blessing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

8 To Levi also he said: Thy perfection and thy doctrine *be* to thy holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction:

9 ^dWho hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

10 Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath, and holocaust upon thy altar.

^a Wisd. iii. 1, and v. 5.—^d Exod. xxxii. 27; Lev. x. 5.

indulgence, in being permitted to form one of the tribes. Yet some copies of the Sept., Syr., (Theod. q. 42,) and many interpreters, take this in a quite contrary sense, “let him be numerous, or not few;” the negation being supplied from the former part of the verse, which is not unusual in Hebrew. See Gen. ii. 6; Psal. ix. 19; Prov. xxxi. 1, &c. The tribe of Ruben was in effect more numerous than those of Gad, Joseph, or Benjamin. Simeon receives no blessing, probably on account of the crimes for which so many of that tribe were exterminated, (Num. i. 23, and xxvi. 14. C.) and particularly Zambri, one of the chief princes. Ib. chap. xxv. W.—But Grabe’s Sept. applies to Simeon what the rest attribute to Ruben. “And let Simeon be many in number.” No solid reason can be given why he should be passed over entirely, as, notwithstanding the infidelity of some of his children, and his own cruelty in not endeavouring to rescue Joseph, &c., he was to form a tribe among his brethren. H.—Some, therefore, imagine that he was to share in the blessings of Ruben, or of Levi, (with whom he is joined by Jacob, Gen. xlix. 5,) or of Juda, near whom he had his allotment of the promised land. Part of the tribe of Simeon afterwards dwelt in the territories of Juda. Jos. xix. 1; 1 Par. iv. 42; Judg. i. 3. But (C.) it is more likely that the name has been omitted or changed in the original, by the mistake of some early transcriber, in like manner as the tribe of Manasses, included in that of *Joseph*, seems to have been placed for that of *Dan*, which otherwise would be omitted. Apoc. vii. 6, 8. H.

VER. 7. *Of Juda,* “when he goes to war, and bring him back in peace to his people.” Onkelos.—The general made a solemn prayer on such occasions; and Psal. xix. was composed, and is still used, to draw down God’s blessing in times of war. Moses thus clearly insinuates that the tribe of Juda should obtain the sovereign authority, though it would not be without opposition, that Israel would submit to David. He begs that God would remove all obstacles. This tribe was always distinguished for its valour. C.—*And he, God.* M.—*If God be for us, who is against us?* Rom. viii. 31. H.

VER. 8. *Holy man.* Aaron and his successors in the priesthood. Ch.—They were adorned with the Urim and Thummim, which are here rendered *perfection* and *doctrine*. C.—Sept. “give to Levi his insignia, (*dēlous*), and his truth, to the holy man, the same whom they tried at the temptation, they spoke ill of him at the waters,” &c. It was in consequence of the seditious conduct of the Israelites that the two brothers betrayed a want of confidence in God, and were excluded from the land of promise, as Moses often reminds them. Chap. iii. 26. H.—*Temptation.* The place which goes by this name is at Raphidim, near Horeb. Exod. xvii. 6. But the word here probably includes all the other places where the Hebrews tempted God, and particularly that where so holy a man as Aaron was permitted to fall. C. Num. xx. 12.—The priesthood is the peculiar blessing and honour of the tribe of Levi. M.

VER. 9. *Who hath said, &c.* It is the duty of the priestly tribe to prefer God’s honour and service before all considerations of flesh and blood: in such manner as to behave as strangers to their nearest akin, when these would withdraw them from the business of their calling. Ch.—*Covenant.* Priests ought to be more exemplary in their conduct than other men. W.—It is their duty also to instruct others, and to inculcate the observance of the law, as Heb. and Sept. more clearly specify. “They shall teach thy judgments to Jacob, and thy law to Israel.” H.—They were appointed judges (chap. xvii. 8, and xix. 17) and monitors. Osee iv. 6, &c.

VER. 10. *Wrath.* He seems to allude to the action of Aaron, Num. xvi. 46. C.—Heb. has, “incense before thee,” (H.) as it is explained by the Chal., Sept. &c.—*Holocaust*, of flour, &c., *colil*; that of beasts was styled *āule*. See chap. xlii. 16. C.



11 Bless, O Lord, his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.

12 And to Benjamin he said : The best beloved of the Lord shall dwell confidently in him : as in a bride-chamber shall he abide all the day long, and between his shoulders shall he rest.

13 To Joseph also he said : Of the blessing of the Lord be his land, of the fruits of heaven and of the dew, and of the deep that lieth beneath.

14 Of the fruits brought forth by the sun and by the moon :

15 Of the tops of the ancient mountains, of the fruits of the everlasting hills :

16 And of the fruits of the earth, and of the fulness thereof. The blessing of him^{*} that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite, among his brethren.

17 His beauty as of the firstling of a bullock, his horns as the horns of a rhinoceros : with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim, and these the thousands of Manasses.

18 And to Zabulon he said : Rejoice, O Zabulon, in thy going out : and Issachar, in thy tabernacles.

19 They shall call the people to the mountain : there

* Exod. iii. 2.

VER. 11. *Rise.* The martial prowess of the Machabees, who were of this tribe, was conspicuous. M.—As the Levites had no portion with the rest, but were to live by tithes, &c., Moses begs that God would bless their labours, (C.) and suffer none to defraud them of their right. H.

VER. 12. *Shall dwell, &c.* This seems to allude to the temple being built in the confines of the tribe of Benjamin, (Ch.) on the northern part of Jerusalem. The southern division of the city was in the territory of Juda ; and hence Jerusalem is attributed to both. Jos. xv. 63, and Judg. i. 21. C.—*He rest.* The temple was situated on Mount Moria, which was higher than the rest of the city, as the head is above the shoulders. M.—Chal. “The majesty of the Lord shall dwell in his land.” This was the sure ground of confidence to Benjamin. H.

VER. 13. *Fruits.* Heb. “for the precious things of heaven, for the dew,” &c., so also it has *precious*, ver. 14, &c.

VER. 14. *Moon*; both those which are annual, as wheat, and those which come every month. Chal. C.—Both the tribes of Ephraim and of Manasses inhabited a fertile region. M.

VER. 15. *Everlasting hills.* Chal. “which never fail” to produce an abundant crop. H.—The hills of the Israelites were very productive. But when they rebelled against their God, *in very deed the hills were liars*, and yielded little or nothing. Jer. iii. 23.

VER. 16. *Thereof,* whatever the earth can produce, particularly wheat, &c. The *fruits of heaven*, (ver. 13,) may denote such as grew on trees. C.—*Bush*; God, who appeared to Moses. H.—*Nazarite.* See the note on Gen. xlix. 26. Ch.—Joseph was distinguished by God, by his father, and by the king of Egypt, in a particular manner.

VER. 17. *Bullock*, or cow. *Ssur* denotes all the species. Chap. xv. 19.—*Firstling* is likewise often put for the most excellent. Thus “his beauty, like the finest bullock.” H.—*Rhinoceros*, as stronger and more penetrating. See Num. xxxii. 22. C.—*Horns* designate strength and beauty. Psal. lxxiv. M.—*Push*, alluding to the manner in which bulls attack their opponents, and hurl them into the air, *sparsu ad pugnam proludit arenā*. Georg. 3. C.—*Manasses.* To these two tribes the blessings of their father, Joseph, belong ; and their multitudes shall render them very formidable to the nations around them, as long as they obey their God. H.—The younger brother, Ephraim, is preferred before the elder. Gen. xlvi. 13. W.

VER. 18. *Out to sea.* C.—The territory of Zabulon had the Mediterranean Sea on the west, and the lake of Tiberias, into which the Jordan flowed, on the east. H.—By the advantages of their situation, and by the example of the Tyrians, the people were induced to engage in commerce, and to study the art of navigation.—*Tabernacles.* Issachar preferred staying at home to cultivate his rich soil. Gen. xlix. 13. C.

VER. 19. *Sands.* This blessing chiefly regarded Zabulon, who received the riches of the sea by commerce, bringing home the gold dust which is found among the sand of some rivers. C.—The Sept. render this verse, “They shall destroy the nations, and you shall call thither, and there you shall sacrifice, . . . because the riches of the sea shall suckle thee, and the merchandise of those who inhabit the sea-shore.” These tribes greatly contributed to overthrow the army of Sisara beside the torrent of Cisson, which divides their territories. Judg. iv. and v. H.

VER. 20. *Breadth.* The tribe of Gad, &c. slew or drove the Agarites from their neighbourhood, and seized their country, 1 Par. v. 18, 22. Heb., Sept.,

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shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

20 And to Gad he said : Blessed be Gad in *his* breadth. he hath rested as a lion, and hath seized upon the arm and the top of the head.

21 And he saw his pre-eminence, that in his portion the teacher was laid up : who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

22 To Dan also he said : Dan is a young lion, he shall flow plentifully from Basan.

23 And to Nephtali he said : Nephtali shall enjoy abundance, and shall be full of the blessings of the Lord : he shall possess the sea and the south.

24 To Aser also he said : Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

26 There is no other god like the God of the righteous : he that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and underneath are the everlasting arms : he shall cast out the enemy from before thee, and shall say : Be thou brought to nought.

and Chal. “Blessed be he that enlargeth Gad,” which was verified in Jephtha. Judg. xi. 33. C.

VER. 21. *He saw, &c.* The pre-eminence of the tribe of Gad, to which this alludeth, was their having the lawgiver, Moses, buried in their borders ; though the particular place was not known. Ch.—Prot. “and he provided the first part for himself ; because there, in a portion of the lawgiver, was he seated, and he came with the heads of the people,” &c. Sept. “And he saw his first-fruits,” (the first conquered country of Sehon and of Og,) because there the land of the princes was divided, the leaders of the people being assembled, or who were assembled with the leaders. H.—Gad and the two other tribes petitioned for that part of the country, and obtained their request of Moses. Num. xxxii. 27.—*Israel.* This is generally understood of Moses ; but it may be explained of the tribe of Gad, which complied with the conditions imposed on him, and on his brethren, by the Lord, when he allotted the land of Galaad to them. Chap. iii. 18. C.—Heb. “he executed the justice of the Lord,” &c. Sept. “the Lord did justice and his judgment with Israel,” approving his choice. H.

VER. 22. *Basan.* As the Jordan rushes with impetuosity (H.) from Lais, which was seized by some of this tribe (Judg. xviii.) ; and as a lion falls on its prey from the mountains of Basan, so shall this tribe give birth to Samson, who was stronger than a lion, (C.) and terribly harassed the Philistines. Judg. xiv. 5—14, &c. When the Danites found themselves straitened for room, they sent a colony, (H.) which took possession of Lais, and called it after their own name : one of the fountains of the Jordan was in this place, the other was called Jor, (M.) though the river may have a more distant and obscure source in the lake of Phiala, whence Josephus says (H.) it runs, by a subterraneous passage, to the fountain of Dan. As it then takes its course through the promised land, of which it is the principal river, Dan may thus be said to supply waters abundantly for the whole country. M.—But the Heb. and Sept. have, “he shall leap from Basan,” which must be understood of the lion, since the territory of Dan was very remote from that mountain. H.

VER. 23. *The sea.* The lake of Genesareth. Ch.—*South.* That lake forms the southern extremity of the tribe of Nephtali. H.—The Mediterranean, and the countries south of Palestine, are commonly understood in this manner, but they cannot be understood here. C.—By means of their neighbours of Tyre and Sidon, (M.) and of Zabulon, who lay on the west, (H.) they would be supplied with all the luxuries of the sea and of the south. M.

VER. 24. *Blessed.* He alludes to the name of Aser, which has this significance. H.—This tribe had been upon the increase in the desert, (C.) and now comprised 53,000 warriors. H.—The province of Galilee, where Aser dwelt, was one of the most fertile of all Chanaan, and noted for abundance of oil. Gen. xlix. 20. Joseph. Bel. iii. 2, and ii. 22. C.—*Oil.* So Job (xxix. 6) says, *When I washed my feet with butter.* M.

VER. 25. *Iron and brass*, to denote the warlike disposition of this tribe.

VER. 26. *Rightest (rectissimi).* Heb. *issrun*, “the beloved” Israel. H.—*Thither*, as messengers. Heb. “The clouds are in his elevation,” like so many steps to his throne. *Who makest the clouds thy chariot, (ascensum tuum,) who walkest upon the wings of the winds.* Psal. ciii. 3. C.—Sept. “He is the great ornament of the firmament.” None is like to him in power and majesty. H.

VER. 27. *Underneath are the everlasting arms.* Though the dwelling of God be above in heaven, his arms are always stretched out to help us here below.



28 Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

29 Blessed art thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

CHAP. XXXIV.

Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of one hundred and twenty years. God burieth his body secretly, and all Israel mourn for him thirty days. Josue, replenished (by the imposition of Moses's hands) with the Spirit of God, succeedeth. But Moses, for his special familiarity with God, and for most wonderful miracles, is commended above all other prophets.

THEN ^aMoses went up from the plains of Moab, upon Mount Nebo, to the top of Phasga,^b over against Jericho: and the Lord showed him all the land of Galaad, as far as Dan,

2 And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthermost sea,

3 And the south part, and the breadth of the plain of Jericho, the city of palm-trees, as far as Segor.

4 And the Lord said to him: "This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I

^a A. M. 2553.—^b Supra, ill. 27, and xxxii. 49; 2 Mac. ii. 4.

Ch.—Heb. "The eternal God is thy refuge; or, From eternity is the abode of God, or in fine, the protection of the Lord is before, and his eternal arms underneath;" so that nothing can hurt you. C.

VER. 28. *Alone*, without standing in need of the assistance of any other but God. See Num. xxiii. 9. H.—Some of the ancient Germans would have no communication with any other nation; and they depopulated the country around, to keep all at a distance. C.—The Chinese seem to be at present nearly of the same disposition, as well as those who inhabit Japan, &c.—*The eye of Jacob*. His posterity, by whom he sees the transactions of the world. H.—Heb. *the fountain*, is taken in the same sense. The country which his descendants enjoyed, was well watered with springs. Num. xxiv. 7.—*Dew*, it will be so abundant. Chal. The heavens will drop down dew. Chap. xxxii. 2.

VER. 29. *Deny thee*. Break their word and most solemn treaties. Heb. "shall lie unto thee," which will afford thee a just reason to seize their effects. H.—Some translate, "the efforts of thy enemies shall be frustrated."—*Necks*. Thus Josue ordered the five kings to be treated, Jos. x. 24. C.

CHAP. XXXIV. VER. 1. *Phasga* was the highest part of Nebo, which was a summit of the Abarim mountains.—*Dan*. All the conquered countries east of the Jordan, as far as the source of that river. Chap. xxxiii. 22; Gen. xiv. 14. C.

VER. 2. *Nephtali*, from Libanus to the lake of Genesareth. C.—The other three tribes occupied the greatest part of the country southward, as far as Idumea. H.—*Sea*. Heb. "the sea behind," or to the west; as, in determining the situation of places, the Jews looked towards the east.

VER. 3. *South part*; the mountains of Judea. C.—*Trees*. Jericho, (H.) or Engaddi.—*Segor* was on the south of the Dead Sea. C.

VER. 4. *This land*, which has been just described, is what God chiefly promised to the patriarchs, comprising the countries on the east, as well as those on the western side of the Jordan. H.—*To it*. But thou shalt be translated to a better land, the land of the living. Moses was now perfectly resigned to the will of God. Salien.—There seems no reason why Moses might not have written the preceding verses at least, though the names of some of the tribes are mentioned who obtained possession only after his death. As he knew the limits of the promised land, so, by the prophetic spirit, he might know that these tribes would be settled in the country; and he does not mark out their divisions with any degree of precision. In a word, there seems to be hardly a single passage in the Pentateuch which may not have Moses for its author. H.

VER. 5. *Died there*. This last chapter of Deuteronomy, in which the death of Moses is related, was written by Josue, or by some of the prophets. Ch.—Josephus (iv. 9), Philo, and Origen (c. Cels. 2, p. 95), believe, however, that

will give it to thy seed. Thou hast seen it with thy eyes, and shall not pass over to it.

5 And Moses, the servant of the Lord, died there, is the land of Moab, by the commandment of the Lord:

6 And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.

7 Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved

8 And the children of Israel mourned for him, in the plains of Moab, thirty days: and the days of their mourning, in which they mourned for Moses, were ended.

9 And Josue, the son of Nun, was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.

10 And there arose no more a prophet in Israel, like unto Moses, whom the Lord knew face to face,

11 In all the signs and wonders which he sent by him, to do in the land of Egypt to Pharao, and to all his servants, and to his whole land,

12 And all the mighty hand, and great miracles, which Moses did before all Israel.

^c Gen. xii. 7, and xv. 18.

Moses wrote the account of his own death. See pref. to Deut. H.—*Moab*, which had formerly belonged to that nation. M.—*Commandment*. Heb. lit. "the mouth." The Rabbins say God kissed him, and thus released his soul. C.

VER. 6. *He buried him*, viz. by the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with Divine honours. Ch.—S. Michael therefore contended with Satan about his body. Jude 9. Some have maintained that Josue and Eleazar performed these last rites to their deceased lawgiver. C.—But then some men would have known where he was buried. H.—*Day*. It is pretended that Jeremias discovered the place, 2 Mac. ii. 4, 5. *He found*, indeed, *a hollow cave . . . and so stopped the door*. Yet this does not prove that he found the sepulchre of Moses, (C.) who was buried in some valley *over against Phogor*, but it is not said in a cave. H.—Cajetan infers from the body of Moses not being buried in the mountain, that it was conveyed by angels to some vale, where his attendants could not see him.

VER. 7. *Eye*. Heb. also, "colour." His sight and complexion were as good as in his youth, though he was 120 years old.—*Moved*. The rays "of glory never changed," but attended him to the grave. Chal. Heb. "his natural force (and vigour) never left him; or his cheeks did not fall in." C.—The Rom. Martyrology places the death of Moses on the 4th of September, though the Rabbins say he died in the twelfth month. Salien.

VER. 8. *Days*, as they had done for Mary and for Aaron: (Joseph.) the usual term was only seven days. C.—The Jews would probably have prolonged their mourning for Moses forty days, in honour of the years of his government, if they had not been ordered to cross the Jordan. Salien.

VER. 9. *Because*. God was pleased to accompany this exterior sign with his blessing. H.

VER. 10. *Moses*. No prophet ever appeared with greater dignity, in the old law, than Moses. He behaved in all respects as the envoy of God, who has been pleased to give his character and eulogium. Num. xii. 6; Eccli. xlvi. 1. His miracles were most astonishing, performed in the presence both of friends and of enemies, not for a short time, but for a continuance of many years. C.—But when we compare Moses with the Messias, his person and law must be regarded indeed as illustrious figures, but infinitely beneath the reality. Moses was liable to failings, which caused him to be debarred from entering the land of promise; and he wore a veil, to show that his law was only the shadow of a better, and that it could bring nothing to perfection. He works miracles in the name of the Lord, and with a rod: Jesus performs all *by the word of his own power*, (Heb. i. 3.) as the sovereign of the world. H.

THE
BOOK OF JOSUE.

This Book is called **Josue**, because it contains the history of what passed under him, and, according to the common opinion, was written by him. The Greeks call him **Jesus**; for Josue and Jesus, in the Hebrew, are the same name, and have the same signification, viz. *A Saviour*. And it was not without a mystery, that he who was to bring the people into the land of promise should have his name changed from *Osee* (for so he was called before, Num. xiii. 17) to *Josue*, or *Jesus*, to give us to understand that Moses, by his law, could only bring the people within sight of the promised inheritance, but that our Saviour, *Jesus*, was to bring us into it. Ch.—The Hebrews, who had been so rebellious under Moses, behaved with remarkable fidelity and respect towards his successor; who, by these means, more forcibly represented the Christian Church, (D.) which will be ever obedient to her Divine head, and observe his directions. Josue had been trained up a long time under the hand of Moses, and God had given him the commission to govern his people, in so public a manner, that no one offered to claim that high and arduous office. In effect, the whole conduct of Josue before and after his exaltation showed him to be the most deserving of command. H.—Josue, says the Holy Ghost, (Eccli. xlvi. 1,) was successor of *Moses among the prophets*, or, according to the Greek, “in prophecies.” Many explain this of the obligation incumbent on him to continue the sacred history (C.) and revelations where Moses had left off. The last chapter of this book informs us that he did so. Respecting the death of Josue, we may make the same observations as on that of Moses. It may have been written by the author of the Book of Judges. Theodoret seems to have thought that the work before us was compiled out of the public registers, which are quoted, chap. I., under the name of the *Book of the Lord*. See Num. xxi. 14. C.—The history of Josue sets before us the passage of the Jordan, the conquest of Chanaan, and the distribution of the country. After the pious general had performed all that could be expected from him, after he had twice ratified the covenant between God and his people, and exhorted the latter, with his last breath, to observe an inviolable fidelity to their only Lord, he departed this life in peace, in the 110th year of his age, and was buried at Thamnath Sare, which he had built for the place of his abode. H.

CHAPTER I.

Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

NOW it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke to Josue, the son of Nun, the minister of Moses, and said to him:

2 Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

3 I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses.

4 From the desert, and from Libanus unto the great river Euphrates, all the land of the Hethites, unto the great sea toward the going down of the sun, shall be your border.

5 No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 Take courage, and be strong: for thou shalt divide by lot to this people the land for which I swore to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

* A. M. 2553, A. C. 1451.—^b Deut. xi. 24.—^c Infra, iii. 7; Heb. xii. 5.

CHAP. I. VER. 1. *Now*: lit. *And*. Thus the sacred history is connected, the last chapter of Deuteronomy being, in the opinion of many, a part of the work of Josue. H.—Moses died on the 1st of the 12th month, Adar, and as soon as that month of mourning had expired, and the spies had returned on the 4th of Nisan, God ordered the people to prepare for their departure.—*Minister*. This was by no means degrading. He was designed for the successor of Moses, as Eliseus was to succeed Elias. See Exod. xvii. 10.

VER. 2. *Jordan*, a river well known, which rises in Antilibanus, not from Panion, but from the lake Phiala, as Herod the tetrarch discovered by throwing some straw into the latter, which passed by a subterraneous passage into Panion. Thence it proceeds to the Semonite lake and to Daphne, where it begins to be called the Great Jordan. Joseph. Bel. iii. 33. Having traversed the land of Palestine in a southern direction, it loses itself in the lake of Sodom. C.—It is a very rapid river, and hence its appellation from *irod*, or *jord*, *descendit* is very probably derived. H.

VER. 3. *Moses*. Thus the preceding permission, which the Jews extend, as if God had authorized them to conquer the whole world, is limited. H. See Deut. xi. 24.—Their right to the land of Chanaan depends on this grant of God, who is the Lord of all things, and who thus took away all the privileges of the former inhabitants. But the warrant of destruction only regarded the people of Chanaan. Those who lived towards the Euphrates were obliged only to pay tribute by David and Solomon, though their country formed part of what had been promised to the Israelites. They might have possessed all that region, if

8 Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

9 Behold I command thee, take courage, and be strong. Fear not, and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

10 And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

11 Prepare you victuals: for after the third day you shall pass over the Jordan, and shall go in to possess the land, which the Lord your God will give you.

12 And he said to the Rubenites, and the Gadites, and the half tribe of Manasses:

13 Remember the word, which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

14 Your wives, and children, and cattle, shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren, all of you that are strong of hand, and fight for them,

15 Until the Lord give rest to your brethren, as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it.

^d Deut. xxxi. 7, and 23; 3 Kings ii. 2.—^e Num. xxxii. 26.

they had proved faithful. The limits of the promised land vary, as they are considered under various lights. C.

VER. 4. *Hethites*, the most formidable of the nations of Chanaan. Masius.

VER. 10. *Princes*. *Ssotrim* may denote both judges and heralds, such as those mentioned in Homer, the messengers of gods and men, whose persons were deemed sacred. They bore a wand or sceptre as a mark of their authority.

VER. 11. *Victuals*. The manna still supplied the army after they had passed the Jordan. Chap. v. 12. But Josue might fear lest the people might not have liberty to gather it in the midst of the enemy's country, or he might perhaps suppose that this miraculous food would be withdrawn as soon as they had entered Chanaan. He therefore takes all necessary precautions, and gets other sorts of provisions in the neighbourhood. C.—*Third day*, after their departure from Setim; or perhaps this order was only published when the Israelites were arrived on the banks of the Jordan. C.

VER. 14. *Armed before*, in order of battle, at the head of the army, and not according to the disposition of the tribes which was observed in the desert. Only 40,000 men were selected out of 110,580, the rest were very prudently left to guard the new conquered country. See Num. xxxii. 17.—*For them*. Heb. “help them.”

VER. 15. *Beyond*. The same expression is translated, *on this side*, ver. 14. Heb. *bābor* means also, “in the passage.” If we have regard to Josue, when he spoke this, he was *beyond*, that is, on the east side of the river, though perhaps (H.) he might be on the other side when he wrote the history. Deut. i. 1. C.



which Moses the servant of the Lord gave you beyond the Jordan, toward the rising of the sun.

16 And they made answer to Josue, and said : All that thou hast commanded us, we will do : and whithersoever thou shalt send us, we will go

17 As we obeyed Moses in all things, so will we obey thee also : only be the Lord thy God with thee, as he was with Moses

18 He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die : only take thou courage, and do manfully.

CHAP. II.

Two spies are sent to Jericho, who are received and concealed by Rahab.

AND Josue, ^athe son of Nun, sent from Setim two men, to spy secretly : and said to them : Go, and view the land, and the city of Jericho.^b They went, and entered into the house of a woman that was a harlot, named Rahab, and lodged with her.

2 And it was told the king of Jericho, and was said : Behold there are men come in hither, by night, of the children of Israel, to spy the land.

3 And the king of Jericho sent to Rahab, saying : Bring forth the men that came to thee, and are entered into thy house : for they are spies, and are come to view all the land.

4 ^cAnd the woman taking the men, hid them, and said : I confess they came to me, but I knew not whence they were :

5 And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone : pursue after them quickly, and you will overtake them.

6 But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

7 Now they that were sent, pursued after them, by the

^a A. M. 2553.—^b Heb. xi. 31; James ii. 25.—^c Infra, vi. 17.

VER. 17. *Moses.* Thus they express their ardent wish that God would extend his protection to Josue. M.—They do not mean to insinuate that they will obey him only as long as he complies with God's law. C.

CHAP. II. VER. 1. *Sent,* or, as many translate, "had sent," as if Josue had dismissed the spies immediately after the mourning for Moses was ended, (C.) on the first of Nisan. On the second day they examined the city, and were obliged to flee in the night. But they only returned to their brethren on the 6th. On the following day Josue gave orders to make all necessary preparations for their departure, and crossed the Jordan on the 10th of the month. Salien. B. C. 1469.—*Setim* was about eight or nine miles from the river, "or sixty stadia." Joseph. v. 1.—*Two men.* Sept. intimate that they were *young*. See chap. vi. 23. H.—*Harlot.* Heb. *zene* may also signify an "innkeeper," as such places were under the direction of women, who were commonly of a very loose character. Hence the Greeks deemed it a dishonour to enter into a public-house. Isocrates says that "even an honest servant will not dare to enter into an ale-house, to eat or drink." Athen. Dipn. xiii.—*Rahab* might have been formerly addicted to pleasure, as the Scripture and the Fathers agree (Heb. xi. 31; James ii. 25. C.); though she might at this time be very discreet, being awakened by the account of the miracles which God had wrought in favour of his people, who, she knew, were approaching to take possession of the country. H.—*With her.* They spent the first night in her house, entering the city in the dusk of the evening, so that they had not time to make any observations till the following day. Salien.

VER. 2. *By night.* Heb. "this night." C.

VER. 3. *House.* She spoke to them through a window. The messengers did not enter into her house. C.

VER. 4. *Hid,* or "had hidden," as (ver. 6) she had made the men retire before she spoke to the messengers, and probably before they came to demand them. She felt herself authorized by God on this occasion to abandon those upon whom he had declared war, and who could have derived no benefit from the spies being betrayed to them. H.

VER. 5. *At the time,* not precisely, as otherwise the men who shut the gates must have seen them, but about that time (C.) Rahab pretends that the spies had left her house, and had directed their course towards the gate, so that she

way that leadeth to the fords of the Jordan : and as soon as they were gone out, the gate was presently shut.

8 The men that were hid were not yet asleep, when behold the woman went up to them, and said :

9 I know that the Lord hath given this land to you for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

10 We have heard that ^dthe Lord dried up the water of the Red Sea, at your going in, when you came out of Egypt : ^eand what things you did to the two kings of the Amorrhites, that were beyond the Jordan, Sehon and Og, whom you slew.

11 And at the hearing these things, we were affrighted, and our heart fainted away, neither did there remain any spirit in us, at your coming in : for the Lord your God he is God in heaven above, and in the earth beneath.

12 'Now, therefore, swear ye to me by the Lord, that as I have showed mercy to you, so you also will show mercy to my father's house : and give me a true token,

13 That you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

14 They answered her : Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will show thee mercy and truth.

15 Then she let them down with a cord out of a window : for her house joined close to the wall.

16 And she said to them : Get ye up to the mountains, lest perhaps they meet you as they return : and there lie ye hid three days, till they come back, and so you shall go on your way.

17 And they said to her : We shall be blameless of this oath, which thou hast made us swear,

18 If, when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou

^d Exod. xiv. 21.—^e Num. xxi. 24.—^f Infra, vi. 22.

made no doubt but they might easily overtake them. H.—Notwithstanding this officious lie, which is a venial sin, S. Paul and S. James testify that she was justified by her faith in God, and by good works towards these men. See S. Aug. c. Mend. xvii., and note on James ii. 25. W.

VER. 6. *There.* The roofs were flat in that country, and consequently very proper to dry flax, or "cotton," as Masius understands.

VER. 7. *Jordan,* where they had probably come over, though perhaps in a boat, (M.) and where the messengers concluded they would have the best chance of finding them, as the Israelites were on the opposite side of the river. H.—As soon as they were gone out of the city, the guards shut the *gate*, that if the spies should still be lurking within, they might be hindered from making their escape. M.

VER. 8. *Asleep.* It seems as if the spies had been ignorant of the danger to which they had been just exposed, and had gone to the roof of the house with a design to pass the night in greater security. Rahab perceives, however, that it would be extremely rash for them to continue with her any longer, and therefore she gives them the best advice, to secure their safety by fleeing in the dead of the night, and without further delay. H.

VER. 9. *Strength.* Heb. "they faint or melt away," deprived both of strength and counsel.

VER. 11. *Beneath.* This is the confession of a true convert, (C.) inspired by God. H.—For S. Paul commends her *faith*. Heb. xi. 31. M.

VER. 12. *True token,* such a one as, when I show it to the Israelites, they may preserve me and mine. She is not content with a verbal promise, she requires something permanent and sensible, as a mark of their mutual engagements, (C.) a token of their sincerity. They afterwards appointed a piece of *scarlet* to be hung out of the house, where those were to be collected who should be entitled to protection. II.

VER. 16. *Days;* the remainder of this night, and the day and night following. It is probable that they would travel only in the night time. C.—If they had gone by the high road they might easily have been discovered by the messengers, who would be on their return. H.—But retiring to the mountains south of Jericho, till they had re-entered the city, the spies made they escape. C.



hast let us down: and gather together thy father and mother, and brethren, and all thy kindred into thy house.

19 Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath, which thou hast made us swear.

21 And she answered: As you have spoken, so be it done: and sending them on their way, she hung the scarlet cord in the window.

22 But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

23 And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue, the son of Nun, and told him all that befell them,

24 And said: The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

CHAP. III.

The river Jordan is miraculously dried up, for the passage of the children of Israel.

AND *Josue rose before day-light, and removed the camp: and they departed from Setim, and came to the Jordan: he, and all the children of Israel, and they abode there for three days.

2 After which, the heralds went through the midst of the camp,

* A. M. 2553.—^b Supra, i. 5.

CHAP. III. VER. 1. *Days*, in part, as they arrived on the 8th of Nisan, staid there the following day, and crossed the Jordan on the 10th, on Friday the 30th of our April. Thus Christ is said to have remained three days in the tomb, (C.) though he was there only a small part of Friday and of Sunday, and the whole of Saturday. Heb. “they lodged there before they passed over, (2) and it came to pass after three days that the,” &c.

VER. 3. *Levi*. Sagonius thinks that the Caathites performed this office on this as on other occasions. But the Vulgate shows that the priests sometimes carried the ark, perhaps because it was uncovered, Chap. vi. 6; 2 Kings xv. 25. At this period the number of priests was but small.

VER. 4. *Space of*. Heb. adds, “about . . . by measure.” It was not easy to observe the exact distance in a march. This was prescribed both to keep the people at a respectful distance, and also to enable them to see which way they were to proceed. When the priests stood in the bed of the river, the waters rose up like a firm wall on the north side, while those to the south flowed away into the lake of Sodom, leaving about sixteen miles open for the army of Israel to pass on dry land. The soldiers did not approach within 600 paces of the ark.—*Before*. This insinuated that they would pass over in a miraculous manner; though perhaps Josue did not know by what means God would enable them to cross (C.) the overflowing waters.—*And take, &c.* Heb. places these words at the beginning of the sentence, after *cubits*. H.

VER. 6. *Commands*. Josue was only the organ of God, (C.) whose orders he announces to the sacred ministers (ver. 8. M.); though, as a civil magistrate, he was bound to hear and to obey them in matters of religion. C.—When he ordered circumcision to be administered, when he blessed the multitude, and ratified the covenant between God and the people, (chap. v. and xxiv., &c.) he did nothing but what a virtuous governor ought to do; yet he did not these things by virtue of his civil jurisdiction, or in opposition to the spiritual authority of Eleazar. Moses had been the supreme head, being both priest and king. But only *part of his glory* was communicated to Josue; while Eleazar was directed to consult the Lord for him, (Num. xxvii. 21; Theod. q. 48, in Num.,) Josue was to govern *at his word*, so that he was bound to consider the high priest as his superior. What he therefore did was in subordination and conformity to the will of Eleazar and of God, and not designed to show that the priestly authority belonged to himself, as English Protestants would hence infer. The best of princes, both in the Old and New Testament, have always looked upon it as a part of their duty to promote the true religion. W.—Constantine ratified the judgment passed already by the bishops in the cause of Cecilian, though he confessed at the same time that the determination did not belong to his tribunal (W.); and he greatly disapproved of the conduct of the Donatists, who appealed

3 And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

4 And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

5 And Josue said to the people: Be ye sanctified for to-morrow the Lord will do wonders among you.

6 And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up, and walked before them.

7 And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with^b Moses, so I am with thee also.

8 And do thou command the priests, that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither, and hear the word of the Lord your God.

10 And again he said: By this you shall know, that the Lord, the living God, is in the midst of you, and that he shall destroy, before your sight, the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also, and the Jebusite, and the Amorrhite.

11 Behold, the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

12 Prepare ye twelve men of the tribes of Israel, one of every tribe.

* Acts vii. 45.

to him, as the heathens might have done to an emperor, who was at the same time one of their high priests. H.—*O rabida furoris audacia*, said he, *sicut in causis gentilium fieri solet, appellationem interposuerunt*. 1. Optat. e. Parm. 1. S. Aug. ep. 166. Other emperors and kings have acquired great fame on account of their labours and zeal in defence of the Church. Thus the kings of Spain and of France have obtained the titles of *Catholic* and *Most Christian*, and our Henry VIII. was honoured by Pope Leo X. with the title of *Defender of the Faith*, in 1521, (W.) on account of the book which he presented to that pontiff, while he was yet an obedient son of the Catholic Church, and undertook to defend her faith on the sacraments, against the objections of Luther. Is this the faith which the kings of England defend at present? Whatever the princes might do in the old law in spiritual matters, no inference can be drawn for the same right being now exercised by civil magistrates, how supreme soever in their own sphere. The kingdom of Christ is not of *this world*; neither did he appoint kings to be the *pastors* of his Church. H.

VER. 7. *Also*. Grotius remarks that God made known his choice of the governors of his people by miracles till the days of Saul. In effect we hardly find any, before that time, whose public authority was not sanctioned by some prodigy. C.

VER. 8. *It*. Heb. “when you shall have come to the brink (or extremity) of the water of Jordan, you shall stand still in the Jordan,” (H.) which some explain by saying that they were to stop on the eastern bank, as soon as they had wet their feet, (Serarius,) while others say they crossed quite over, and stood at the other side. Masius.—But it is more probable, that as soon as they had touched the waters, the priests halted till the bed of the river was presently dried up, and then they placed themselves in the middle of it, close to the raging billows, which, rising up like mountains, were stopped in their career, (H.) and forced to retire backwards to their source, ver. 15—17; chap. iv. 9. Bonfrere. A. Lap.—Some translate, “into the division,” instead of *part*, or *extremity*. C.

VER. 10. *Living God*, in opposition to the idols of the Gentiles, who were dead men, or at least incapable of affording any assistance to their votaries. Josue gives the people two signs of the Divine protection, the destruction of the devoted nations, and the miraculous division of the Jordan, or rather the latter prodigy would be an earnest of the former event; and all, both friends and enemies, might be convinced that the Lord was with his people and their present leader, as he had been with Moses. No miracle could have been more suitable for the occasion, none more convincing or useful. C.—*Destroy*. Heb. “dispossess or drive out before you the Chanaanite,” &c. These seven nations comprised the ten which are mentioned, Gen. xv. 19. The *Chanaanite* occupied the countries chiefly about Tyre, while the *Hethite* dwelt in the southern part of Palestine. The

13 And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

14 So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant, went on before them.

15 And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, *it being harvest time, had filled the banks of its channel,)

16 The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off, from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness, (which now is called the Dead Sea,) until they wholly failed.

17 And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over, through the channel that was dried up.

CHAP. IV.

Twelve stones are taken out of the river, to be set up for a monument of the miracle: and other twelve are placed in the midst of the river.

AND when they were passed over, the Lord said to Josue:

2 Choose twelve men, one of every tribe:

3 And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

4 And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

* Eccl. xxiv. 36.

Herite possessed Mount Hermon, Garizim, &c. The *Pherezite* were not perhaps a separate people, but employed in cultivating the country. The *Gergesite* was fixed to the east of the lake of Genesareth, the *Jebusite* at Jerusalem, and the *Amorrhite* about the Dead Sea. C.—But they were often mixed with one another, so that their limits cannot be ascertained with any degree of precision. H.

VER. 13. *Heap.* Heb. “the waters of the Jordan shall be cut off: the waters that come down from above, even they shall stand as upon a heap,” like mountains of ice. The Vulg. informs us what became of the waters (H.) below this division. Where it took place we do not find recorded, so that we cannot know exactly how large a space would be left dry. Calmet allows “near six leagues,” ver. 4, and 16. But here, supposing that the Jordan was divided over against Jericho, he says that “the waters running off into the Dead Sea, would, in all probability, leave not less than two or three thousand paces of the channel dry.”

VER. 15. *Water.* Thus they manifested the strength of their faith. C.—*Channel.* The barley harvest was ready about the 30th of April. Lev. xxiii. 10. On other occasions this overflowing of the Jordan is noticed, 1 Par. xii. 15; Eccl. xxiv. 36.

VER. 16. *Mountain.* Heb. “heap or bottle.” The billows were forced to roll back almost as far as the lake of Genesareth, where Sarthan stands, about twenty leagues above Jericho.—*Sarthan.* Heb. “rose up on a heap, very far from (or to) the city of Adom, that is beside Sarthan.” The situation of Adom can only be ascertained by that of Sarthan, which was near Bethsan, or Scythopolis, (3 Kings iv. 12,) in the vale of Jezrahel, on the Jordan. Many copies of the Sept. read Cariathiarim, though it was six or seven leagues up the country, west of Jericho. C.—The swelling billows might perhaps be seen from this place. H.—But it could not properly determine how far the waters rolled back. C.—*Failed.* Heb. “and those that came down towards the sea of the plain, (or of Arava, which means a desert, fit only for pasturage,) the salt sea, failed, were cut off” from the waters above Jericho.

VER. 17. *Jericho*, at Bethabara, which was five or six leagues from the Dead Sea, all which space was left dry. Jericho was three leagues from the Jordan. C.—*Girded.* Sept. “ready,” preparing the way for all the army. Heb. “firm,” and undaunted. H.

CHAP. IV. VER. 1. *Over.* Heb. and Sept. “clean, or entirely;” perhaps

5 And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

6 That it may be a sign among you: and when your children shall ask you to-morrow, saying: What mean these stones?

7 You shall answer them. The waters of the Jordan ran off before the ark of the covenant of the Lord, when it passed over the same: therefore were these stones set for a monument of the children of Israel for ever.

8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him, according to the number of the children of Israel, unto the place wherein they camped, and there they set them.

9 And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood, that carried the ark of the covenant: and they are there until this present day.

10 Now the priests that carried the ark, stood in the midst of the Jordan, till all things were accomplished, which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste, and passed over.

11 And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

12 The children of Ruben also, and Gad, and half the tribe of Manasses, went armed before the children of Israel, *as Moses had commanded them.

13 And forty thousand fighting men by their troops and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Josue in the sight

* Num. xxxii. 28.

two million people, with all their possessions, had crossed the river on that day the tenth of Nisan, leaving many of their brethren to cultivate and defend the eastern parts of the Jordan. H.

VER. 2. *Choose.* Heb. “take,” as chap. iii. 12. Those twelve men were ordered to attend the ark, and to observe the miracle with care: these are chosen to carry the stones for the monuments. Salien.—Calmet supposes that they are the same people, and that the former verse might be translated, “the Lord had said.” But this does not agree with the context. Heb. “and it came to pass, when all the people were clean passed over Jordan, that the Lord spake.” The former injunction was given before they entered the river. Heb. “The ark passeth. . . Now therefore take,” &c. H.—One was selected from the tribe of Levi, and one from that of Joseph, so that all the twelve tribes were represented. M.

VER. 9. *Day.* Some hence infer that Josue did not write this book. But surely if he wrote it towards the end of his life, he might well use this expression, (M.) as S. Matthew does to denote a shorter term. The twelve stones at Galgal, and in the bed of the Jordan, at Bethabara, (H.) were probably each placed apart. See Exod. xxiv. 4. M.—They were still to be seen in the days of S. Jerome.

VER. 10. *To him.* Moses had been dead forty days. But it seems this miraculous division of the Jordan had been revealed to him, and he had counseled Josue to let slip no opportunity of attaching the people to God’s service, by erecting monuments of religion, as he did on this occasion. C.

VER. 11. *People,* who passed over 2000 cubits lower down, and always kept the same distance, till they arrived at Galgal. C.

VER. 13. *Bands.* Heb. “prepared for war passed over, before the Lord unto battle, to the plains of Jericho.” H.—These formed the van-guard.—*Plains* Heb. *araboth*, which is translated *desert*. Jer. lii. 8. A large plain, fit for pasturage, extended from the city to the Jordan, on the east side. C.

VER. 14. *In,* &c. Josue recapitulates how this miracle established his authority, and how he was ordered to command the priests to come up from the midst of the Jordan, after the people had all got to the other side, and the stones were fixed to denote where the ark had stood, like a wall, to hinder the waters from rushing down. H.

of all Israel, that they should fear him, as they had feared Moses, while he lived.

15 And he said to him :

16 Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, saying : Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

19 And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho.

20 And the twelve stones, which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

21 And said to the children of Israel : When your children shall ask their fathers to-morrow, and shall say of them : What mean these stones ?

22 You shall teach them, and say : Israel passed over this Jordan through the dry channel,

23 The Lord your God drying up the waters thereof in your sight, until you passed over :

24 As he had done before in the Red Sea, which he dried up till we passed through :

25 That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

CHAP. V.

The people are circumcised : they keep the Pasch. The manna ceaseth. An angel appeareth to Josue.

NOW when all the kings of the Amorrhites, who dwelt beyond the Jordan, westward, and all the kings of Chanaan, who possessed the places near the great sea, had heard that the Lord had dried up the waters of

* Exod. xiv. 21.

VER. 19. Month of the ecclesiastical year. They had left Egypt on the 15th of Nisan, so that they had spent forty years, within five days, on their journey. C.

VER. 20. *Galgal.* It received this name afterwards. Chap. v. 9 It lay in a direct line from Jericho to the Jordan eastwards, being ten stadia from the former, and fifty from the latter place. Josue had his camp here while he subdued the kings of Chanaan, (C.) as it had plenty of water and wood in its environs (M.); though perhaps at this time there were no houses. Saul was here recognised king of all Israel. 1 Kings xi. 14.

CHAP. V. VER. 1. *Chanaan.* These occupied the countries situated on the Mediterranean Sea, as far as Egypt: the *Amorrhites* dwelt nearer to the lake of Sodom. The whole country is divided between these two nations, including that territory which the Philistines had seized, and which belonged also to Israel.—*Till they.* Heb. “we . . . their heart melted, neither was there spirit in them any more, because of the children of Israel.” They fainted as it were through fear, and could not take their breath, or, according to the Sept., adopt any thing rational; “they had no prudence,” *phronesis.* H.

VER. 2. *Time.* While the enemy was rendered incapable of attacking the Israelites by excessive fear (C.) and consternation, Josue was commanded to renew the sign of the covenant, by which they were to take possession of the land, and it is supposed that he complied the day after he arrived at Galgal (H.); so that the wound would be healing when the feast of the Passover commenced four days after. On the third day it is most painful. Gen. xxxiv. 25.—*Time.* Not that such as had been circumcised before were to be circumcised again; but that they were now to renew, and take up again the practice of circumcision; which had been omitted during their forty years’ sojourning in the wilderness, by reason of their being always uncertain when they should be obliged to march. Ch.—S. Augustine (q. 6) seems to think that the Israelites despised this ceremony in the desert. Theodoret (q. 2) supposes it was disused because it was not then necessary, to distinguish the Israelites from other nations. Masius is of opinion that God would not allow them to employ it after their revolt at Cades-barne, when they would not take possession of the land of Chanaan; and hence they could not resume that privilege till God had authorized them again, ver. 7; Num. xiv. 33. The covenant with God, of which circumcision was the seal, had been, in the mean time, suspended. But as the Israelites are where blamed, in Scripture,

the Jordan before the children of Israel, till they passed over, their heart failed them, and there remained no spirit in them, fearing the coming in of the children of Israel.

2 At that time the Lord said to Josue : Make thee knives of stone, and circumcise the second time the children of Israel.

3 He did what the Lord had commanded, and he circumcised the children of Israel in the hill of the foreskins.

4 Now this is the cause of the second circumcision : All the people that came out of Egypt that were males, all the men fit for war, died in the desert, during the time of the long going about in the way :

5 Now these were all circumcised. But the people that were born in the desert,

6 During the forty years of the journey in the wide wilderness, were uncircumcised : till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not show them the land flowing with milk and honey

7 The children of these succeeded in the place of their fathers, and were circumcised by Josue : for they were uncircumcised even as they were born, and no one had circumcised them in the way.

8 Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

9 And the Lord said to Josue : This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, and they kept the Phase, on the fourteenth day of the month at evening, in the plains of Jericho :

11 And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year.

12 And the manna ceased after they ate of the corn

* A. M. 2553.

on account of this omission, it seems that God dispensed with them during the thirty-eight years after they left Sinai, that the children might not be exposed to the evident danger of perishing, as the people knew not how soon the cloud would give notice for an immediate departure. C.

VER. 5. *Desert.* After the departure from Sinai, where the Passover was celebrated, and where, of course, the people must have been circumcised. C.

VER. 6. *Forty.* Some copies of the Sept. add, “two,” as if the forty years’ wandering in the desert were to be dated from the time that the spies discouraged the people, in the second year of their departure from Egypt. But the Heb. and the best chronologers allow only forty years in the whole. C.—Heb. “For the children of Israel walked forty years in the wilderness, till all the men fit for war, who came out of Egypt, were consumed, because they obeyed not the voice of the Lord, unto whom the Lord swore that he would not show them the land, which the Lord swore unto their fathers that he would give us, a land flowing with milk and honey ; (7) and their children he raised up in their stead, them Josue circumcised.” H.—The Sept. is also rather fuller than the Vulg., but gives the same sense.

VER. 8. *Healed.* The Passover lasted eight days; after which they proceeded to attack Jericho. Yet the people unfit for war remained at Galgal; where the camp continued a long time afterwards.

VER. 9. *Egypt.* The people of that country adopted circumcision only after this period, (C.) and it never became general among them. They were therefore held in abhorrence, like the rest of the uncircumcised nations, among the Jews. Gen. xxxiv. 14; 1 Kings xiv. 6.—*Galgal* is interpreted “liberty,” by Josephus; but moderns render it “a rolling away,” (C.) or revolution. Heb. “I have rolled away the reproach of Egypt from off you.” H.

VER. 10. *Phase.* This was the third. The first was celebrated in Egypt. Exod. xii. The second at Sinai. Num. ix. M.—Afterwards it was disused till the Israelites took possession of Chanaan, as it was chiefly designed for that country Exod. xii. 25.

VER. 11. *Corn.* Some pretend that the Heb. means “old corn.” But the ancient interpreters take no notice of this restriction. The offering of corn was probably omitted on this occasion, as the Israelites had not cultivated the land—*Frumenty.* Sept. “new corn.” Heb. “parched, on that same day.” These last words are taken by the Sept. as a part of the next sentence.



of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No; but I am prince of the host of the Lord, and now I am come.

15 Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant?

16 ^aLoose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

CHAP. VI.

After seven days' procession, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

NOW ^bJericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city all ye fighting men once a day: so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue, the son of Nun, called the priests, and said to them: Take the ark of the covenant: and let

^a Exod. iii. 5; Acts vii. 33.—^b A. M. 2553, A. C. 1451.

VER. 12. *Land.* The Sept. intimate on the 15th. The Heb. seems to say the 16th Nisan, "on the morrow after they had eaten of the (old) corn." C.—Grabe's Septuagint agrees with the Vulgate and Heb., and specifies that the Israelites "eat of the corn of the country on the day after the Passover, unleavened and new. On that day, the morrow, manna ceased." All depends on the determination of the first day of the festival. If we date from the eating of the paschal lamb on the 14th, or from the solemn day, which was the 15th, manna must have been withdrawn either on the 15th or 16th of the month; though Salien thinks that it ceased as soon as the Israelites had begun to eat of the fruit of the country, on the eastern side of the Jordan. H.

VER. 14. *Prince of the host of the Lord, &c.* S. Michael, who is called prince of the people of Israel. Dan. x. 21. Ch.—Some of the Fathers explain it of the Son of God. Orig. hom. 6. But S. Aug. C. D. xi. 13, S. Jerom in Gal. iii., and interpreters in general agree, that the person who here appeared to Josue was the archangel Michael. He came, in the name of God, to assure Josue of success, as the angel had appeared to Moses in the *burning* bush, as if to denote the distress of the Hebrews, and to encourage Moses to undertake their liberation. C.—Chal. "I am an angel sent by God." In that character he is called *the Lord.* H.

VER. 15. *Worshipping.* Not with Divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person. Ch.—He styles the angel *Adonai*, which is a title frequently given to men; and hence he does not seem to have designed to give him supreme worship. C.—If he did, (H.) it was referred to God. C. See Exod. xx.

VER. 16. *Loose.* The angel did not only accept of the honour done to him, but also required more, showing that the field near Jericho was rendered *holy* by his presence. W.—Hence he ordered Josue to put off his shoes, as Moses had done at the bush. Exod. iii. 5.

seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord, walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel Shout: for the Lord hath delivered the city to you:

17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab, the harlot, live, with all that are with her in the house: ^cfor she hid the messengers whom we sent.

18 But beware ye lest you touch aught of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or

^c Supra, ii. 4; Heb. xi. 31.

CHAP. VI. VER. 2. *The Lord*, in the person of the angel, who appeared to Josue, as he was praying in silent meditation, or reconnoitring the city of Jericho. Chap. v. 13. H.—Men. People of the different nations had come to defend the city. Chap. xxiv. 11.

VER. 4. *Jubilee.* Num. x. 2. The number seven is often used to express an indefinite number. But here a particular stress is laid upon it. See Masius. As on the seventh year the Hebrews regained the possessions which they had sold so now they assert their right to the land of Chanaan. The sound of the trumpets announced joyful tidings to them. M.

VER. 5. *Tune*, with certain modulations, continued for a long time. Num. x. 5. H.

VER. 11. *There.* This singular procession served to exercise the obedience of the people, and to teach them to despise the enemy, who durst not come out to attack them, though many were unarmed. C.

VER. 16. *Said*, or "had said," when he gave the people the sound of the trumpet for a sign (H.) when they were to shout, ver. 5. He probably gave the regulations respecting the plunder of the city, before the army left the camp. C.

VER. 17. *An anathema.* That is, a thing accursed and devoted to utter destruction. Ch.—Only the metal that was found was consecrated to the Lord, (ver. 19,) and the family of Rahab saved. In devoting things, the person who laid on the curse might extend its operation as he pleased. On some occasions all was to be destroyed; on others, some things were preserved. Deut. ii. 34; Lev. xxvii. 21. C.—This first city which the Israelites attacked was treated with peculiar severity, to terrify the rest.

VER. 19. *Treasures*, probably in the tabernacle. See Num. xxxi. 48. God claims the first-fruits of the booty, as an acknowledgment that he granted the victory, (C.) and all the riches of the country, to his people. H.



vessels of brass and iron, let it be consecrated to the Lord, and laid up in his treasures.

20 *So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over against him: ^band they took the city,

21 And killed all that were in it, man and woman, young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.

22 *But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

23 ^dAnd the young men went in, and brought out Rahab, and her parents, her brethren also, and all her goods, and her kindred, and made them to stay without the camp.

24 *But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated unto the treasury of the Lord.

25 But Josue saved Rahab the harlot, and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

26 *Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the foundation thereof, and in the last of his children set up its gates.

27 And the Lord was with Josue, and his name was noised throughout all the land.

CHAP. VII.

For the sin of Achan the Israelites are defeated at Hai. The offender is found out, and stoned to death; and God's wrath is turned from them.

BUT ^ethe children of Israel transgressed the commandment, and took to their own use of that which was accursed. ^fFor Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel.

^a Heb. xi. 30.—^b 2 Mac. xii. 15.—^c Supra, ii. 1, and 14.—^d Heb. xi. 31.
^e Infra, viii. 2.—^f 3 Kings xvi. 34.

VER. 26. *Cursed, &c.* Jericho, in the mystical sense, signifies *iniquity*: the sounding of the trumpets by the priests, the preaching of the word of God; by which the walls of Jericho are thrown down, when sinners are converted: and a dreadful curse will light on them who build them up again. Ch.—*Gates.* Some copies of the Sept. insert here that the curse fell upon Azan (Hiel) of Bethel, 3 Kings xvi. 34. Before his time there was a city of palm-trees, or Jericho, built in the neighbourhood. Joseph. Bel. v. 4. Though Hiel was so severely punished, no one made any scruple to live there. Elias and Jesus Christ himself honoured the place with their presence. The city is now almost in ruins, and the territory uncultivated. C.

CHAP. VII. VER. 1. *Children.* Achan was guilty of theft: some of the rest might have connived at his fault. He had taken what was reserved for the Lord. The offender was discovered, to inspire all with a horror for his conduct. Some of his brethren were punished, (ver. 5,) but they suffered for their own secret transgressions, or death might be no real punishment to them; while the Israelites were awakened to a sense of their own inability to conquer without the Divine protection, and were forced to humble themselves. H.—Chastisements are the marks of God's displeasure, though they frequently proceed also from his clemency.—*Achan* is called *Achar*, 1 Par. ii. 7.

VER. 2. *Against Hai,* to see the situation and strength of that city, which was about ten miles west, or rather north, of Jericho. It was afterwards rebuilt, 1 Ed. ii. 28.—*Bethaven* and *Bethel* are the same place (S. Jerom. C.); though many distinguish them, with Cellarius. The former name means "the house of

2 And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

3 And returning, they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why should all the people be troubled in vain, against enemies that are very few?

4 There went up therefore three thousand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground, before the ark of the Lord, until the evening both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had staid beyond the Jordan, as we began.

8 My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

9 The Chanaanites, and all the inhabitants of the land, will hear of it, and being gathered together will surround us, and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

12 Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

13 Arise, sanctify the people, and say to them: Be ye

^g A. M. 2553. Infra, xxii. 20.—^h 1 Par. ii. 7.—ⁱ Lev. xx. 7; Num. xi. 18;
Supra, iii. 5; 1 Kings xvi. 5.

iniquity," because Jeroboam there set up a golden calf. Bethel was its former appellation, in consequence of the vision of Jacob. Gen. xxviii.

VER. 3. *Few.* It appears, however, that the city contained 12,000 fighting men; so that these spies must have formed a false notion of its strength. Chap. viii. 25.

VER. 5. *Sabarim*, which means people "broken and defeated." Sept. "they pursued them from the gate, till they had entirely broken them," destroying thirty-six, and putting the rest to flight. C.—This small disaster filled the whole camp with dismay, as the Lord generally caused the victories of his people to be complete, and without any loss, as long as they continued in his favour. None were found wanting of those who attacked and destroyed so many of the Madianites. Num. xxxi. 49. H.

VER. 7. *Began.* Some had established themselves in the land of Galaad. M—Heb. "would to God we had been content, and dwelt on the other side of the Jordan." Josue speaks in this animated manner through zeal for the glory of God, (C.) more than for any personal inconvenience. He was grieved that any one should have merited God's displeasure. He was afraid that the Chanaanites would blaspheme the great name of the Lord, ver. 9.

VER. 11. *Lied.* Each one, on delivering up what he had taken, made profession, at least by his behaviour, (H.) that he retained nothing. Achan did like the rest, but he kept back part of the plunder. C.—He lied, and did not comply with the promise made by all Israel, which he was bound to observe as much as if he had made it with his own mouth.



sanctified against to-morrow: for thus saith the Lord God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee, that is defiled with this wickedness.

14 And you shall come in the morning, every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses, and the house by the men.

15 And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire, with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

16 Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found.

17 Which being brought by its families, it was found to be the family of Zabdi:

18 And bringing his house man by man, he found Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda.

19 And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: Indeed I have sinned against the Lord, the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a scarlet garment, exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

22 Josue therefore sent ministers: who running to his tent, found all hid in the same place, together with the silver.

23 And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

24 Then Josue, and all Israel with him, took Achan, the son of Zare, and the silver, and the garment, and the golden rule, his sons also, and his daughters, his oxen, and asses, and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

25 Where Josue said: Because thou hast troubled us,

^a 2 Kings xviii. 17.—^b A. M. 2553.

VER. 13. *Sanctified.* Prepared by washing, &c. to appear before the tabernacle, and to see the event. Sept. “purify the people.” Chal. “call an assembly.”

VER. 14. *Find.* Heb. “it shall be the tribe which the Lord taketh.” H.—This was done by lots, as on similar occasions, 1 Kings x. 20, and xiv. 41. When God authorized this method, there could be no danger in it. But to have recourse to lots without such authority, would be often tempting God. The apostles chose an apostle by lot; but they had first taken every precaution (C.) to select two persons, both fit for the important charge. H.—To commit the choice of sacred ministers to chance would be extremely improper. “We forbid the use of lots in the elections,” said Honorius. C.

VER. 18. *Juda.* The dignity of this tribe enhanced the fault of Achan. M.

VER. 24. *His sons, &c.* Probably conscious to, or accomplices of, the crime of their father, (Ch.) as he could hardly have concealed these things in the midst of his tent without their knowledge. M.

VER. 25. *Day.* Hence some have drawn a very weak argument to prove the repentance of Achan, as if he had only to undergo a temporary punishment. It is probable, however, that his sincere confession, proceeding from a penitent heart, might influence God to show him mercy.—*Fire.* Children, as well as his other effects; though some have supposed that the former were spared, as they are not here specified. Heb. seems to include them; “and burnt them with

the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire.

26 And they gathered together upon him a great heap of stones, which remaineth until this present day. And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this day.

CHAP. VIII.

Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.

A ND the Lord said to Josue: “Fear not, nor be thou dismayed: take with thee all the multitude of fighting men, arise, and go up to the town of Hai. Behold I have delivered into thy hand the king thereof and the people, and the city, and the land.

2 And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho,^c and to the king thereof: but the spoils, and all the cattle, you shall take for a prey to yourselves. lay an ambush for the city, behind it.

3 And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men, in the night,

4 And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

5 But I, and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us,^d we will flee, and turn our backs, as we did before:

6 Till they pursuing us be drawn farther from the city for they will think that we flee as before.

7 And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the city: and the Lord your God will deliver it into your hands.

8 And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

9 And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of Hai. But Josue staid that night in the midst of the people,

10 And rising early in the morning, he mustered his

^c Supra, vi. 24.—^d Supra, vii. 4.

fire after they had stoned them with stones.” Chaldee says they were stoned first. C.

VER. 26. *Achor.* That is, trouble (Ch.); in allusion to the name of Achar, as he is called in the Sept. invariably, and in the Heb. and Vulg. in the Book of Chronicles. H.

CHAP. VIII. VER. 2. *King.* There was this difference, that the king of Hai was to be gibbeted, and his corpse stoned, while the city was to be plundered by the Israelites.—*It.* This mode of warfare is equally just, as if the enemy was attacked in the open field. God was pleased to authorize it on this occasion, that his people might be less exposed, being under some apprehensions on account of the former defeat. Some nations have preferred to encounter the enemy openly Grot. Jur. iii. 1, 20. But their example is no law for others. “When the war is just, it matters not whether a person gain the victory by open fighting or by stratagem.” S. Aug. q. 10. People engaged in warfare allow each other to take such advantages. C.

VER. 4. *Ready to enter the city, when its soldiers are all in pursuit of us.* H.

VER. 5. *And turn, &c.* Josue had not fled before. C.—Heb. “against us, as at the first, we will flee before them.”

VER. 8. *Fire.* They were to set some houses on fire for a signal, but the whole city was not to be destroyed (C.) till the Israelites had collected the plunder. H.



soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

11 And when they were come, and were gone up over against the city, they stood on the north side of the city, between which and them there was a valley in the midst.

12 And he had chosen five thousand men, and set them to lie in ambush between Bethel and Hai, on the west side of the same city :

13 But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and stood in the midst of the valley.

14 And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array, toward the desert, not knowing that there lay an ambush behind his back.

15 But Josue and all Israel gave back, making as if they were afraid, and fleeing by the way of the wilderness.

16 But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel, that did not pursue after Israel, leaving the towns open as they had rushed out,

18 The Lord said to Josue : Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his shield towards the city, the ambush, that lay hid, rose up immediately : and going to the city, took it, and set it on fire.

20 And the men of the city, that pursued after Josue, looking back, and seeing the smoke of the city rise up to heaven, had no more power to flee this way or that way : especially as they that had counterfeited flight, and were going toward the wilderness, turned back most valiantly against them that pursued.

21 So Josue, and all Israel, seeing that the city was

VER. 10. *Ancients*, who had a command in the army, and assisted Josue with their counsel. They gave him an account of the state and numbers of the army. C.

VER. 12. *Five thousand*. These were part of the 30,000 mentioned above, ver. 3. Ch.—Josue had given orders to have them placed in ambush apart (C.); unless, perhaps, he places these himself in some secret place. H.

VER. 13. *Night*. He spent the forepart of it at Galgal, to prevent any suspicion, ver. 9. But setting out very early, (ver. 10,) he arrived at Hai before sun-rise.

VER. 14. *Desert* of Bethel, fit only for pasturage. Chap. xviii. 12.

VER. 15. *Afraid*. Heb. "made as if they were beaten before them, and fled." Thus they drew on the king of Hai, so as to leave the ambush in his rear. C.

VER. 17. *Not one* fit to bear arms. W.—*Bethel*. As soon as the people of this city perceived the Israelites fleeing, they rushed out to assist the king of Hai in the pursuit. But when they saw the former rally, before they had joined their friends, (C.) they very prudently retired, and left the unhappy citizens of Hai to their fate. H.—Hence all who were slain belonged to the latter city, ver. 25.

VER. 18. *Shield*, as Moses lifted up his hands. Exod. xvii. 11. Some translate, "dart, spear," or "sword." Sept. and Eccli. xvi. 3. C.

VER. 28. *For ever*, or for a long time. It was rebuilt before the captivity. 2 Esd. vii. 31

VER. 30. *Hebal*. The Sam. Chronicle says on Mount Garizim. No doubt Josue complied with the injunctions of Moses : but we have seen that there are reasons to doubt which mountain he pitched upon. Deut. xxvii. 4. H.—"It seems more probable that the altar would be upon Garizim, where the blessings were proclaimed, if the texts of Moses and of Josue did not formally assert the contrary." C.—But if they have been interpolated, nothing certain can be deduced from those passages. Josephus (iv. 8) says that the altar was between the two mountains, not far from Sichem, which was built at the foot of Garizim ; and it is not probable that this historian, the mortal enemy of the Samaritans, would have hesitated to assert that the altar was upon Hebal, if the texts had been so

taken, and that the smoke of the city rose up, returned, and slew the men of Hai.

22 And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved.

23 And they took the king of the city of Hai alive, and brought him to Josue.

24 So all being slain that had pursued after Israel, in his flight to the wilderness, and falling by the sword in the same place, the children of Israel returned and laid waste the city.

25 And the number of them that fell that day, both of men and women, was twelve thousand persons, all of the city of Hai.

26 But Josue drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

27 And the children of Israel divided among them the cattle and the prey of the city, as the Lord had commanded Josue.

28 And he burnt the city, and made it a heap for ever :

29 And he hung the king thereof on a gibbet, until the evening and the going down of the sun. Then Josue commanded, and they took down his carcass from the gibbet : and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to the Lord, the God of Israel, in Mount Hebal,

31 *As Moses*, the servant of the Lord, had commanded the children of Israel, and it is written in the book of the law of Moses : an altar of unhewed stones, which iron had not touched : and he offered upon it holocausts to the Lord, and immolated victims of peace-offerings.

32 And he wrote upon stones, the Deuteronomy of

* Exod. xx. 25; Deut. xxvii. 5.

positive, in his time. It is undeniable that the tribes of Levi, and of Ephraim, were upon Garizim ; and consequently Josue and the priests must have been there ; and who would then officiate at the altar on Hebal ? See Kennicott, who ably refutes the insinuations of the infidel, Collins, against the character of the Samaritans. H.

VER. 31. *Iron*. Spencer complains that the Prot. have not translated *borzol*, "iron tool," as Deut. xxvii. 5. This translation is found in their more ancient editions of 1537-49, &c. Ken.—But the difference is very unimportant. The reason of this prohibition is given, Exod. xx. 25.—*He offered*; so we read that *he wrote, blessed and cursed*, &c., because these things were done at least by his authority. It is not necessary to suppose that he engraved the words of the law with his own hands, or that he passed from Garizim, where he had been pronouncing the blessings, to Hebal, in order to denounce the curses. H.—Various instances are produced to show that princes and prophets have, on extraordinary occasions, performed this office themselves, 1 Kings vi. 15, and vii. 9; 3 Kings xviii. 32. C.—But these must have either received a dispensation from God, or they must have employed the ministry of the legal priests ; or, in fine, their actions, like that of Saul, (1 Kings xiii. 9,) of Absalom, (ib. i. 9,) Herod, &c., may have been deserving of blame. H.—The Jews assert that in the desert no one was permitted to sacrifice, except in the tabernacle : but that this prohibition ceased at Galgal, as the ark had no fixed abode, and thus Josue might offer sacrifice himself. Afterwards the law was enforced, while the ark was at Silo. But upon its being removed to Nobe, Maspha, and Gabaon, people resumed their former liberty ; and hence there was nothing to hinder Samuel, Saul, and David from offering sacrifice, till the temple was erected. Outram de Sac. i. 2; Grot. in Deut. xii. 8.

VER. 32. *Stones*, of which the altar was formed, (C.) or on a separate monument, (Masius,) consisting of two stones of black marble, so as to leave the letters prominent, and to fill up the vacuities with white plaster, that they might be seen more plainly, and might, at the same time, be more durable than if they had been only written on the cement, whatever some may have said of the tenacity of the ancient plaster.—*Deuteronomy*, &c., or copy of the Decalogue



the law of Moses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes, and judges, stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them, half of them by Mount Garizim, and half by Mount Hebal, as Moses, the servant of the Lord, had commanded. And first he blessed the people of Israel.

34 After this, he read all the words of the blessing and the cursing, and all things that were written in the book of the law.

35 He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them.

CHAP. IX.

Josue is deceived by the Gabaonites; who, being detected, are condemned to be perpetual servants.

NOW when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwelt by Libanus, the Hethite, and the Amorrhite, the Chanaanite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel, with one mind, and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising, took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again,

5 And very old shoes, which for a show of age were clouted with patches, and old garments upon them: the

* A. M. 2553, A. C. 1451.

which, by way of eminence, is called *the Law*. Acts vii. 53. It is distinguished from the blessings and the curses (ver. 34); and Moses referred to it as already existing, (Deut. xxvii. 3—8,) though the Book of Deuteronomy was not finished till afterwards. That the Decalogue was to be thus solemnly proclaimed is evident, from the Sam. text. Exod. xx. 18. Kennicott.—This was the covenant which God had made with his people, (Deut. iv. 18,) and which Moses cautions the Israelites to observe; as upon their fidelity their present and future happiness entirely depended. H.

VER. 33. *Hebal.* “Gerizim and Ebal,” says Maundrell, p. 59, “are separated by a narrow valley, not above a furlong broad; and Naplosa, (the ancient Sychem,) consisting chiefly of two streets lying parallel, is built at the foot of, and under Gerizim.” The princes, representing the different tribes, were stationed on these mountains, and the crowd at the foot of them, while a select company of Levites attended the ark in the midst, and repeated what the princes proclaimed, that the multitude might answer *Amen*, as they turned successively to them (Kennicott); or the princes might answer *Amen*, from the top of the two hills. C.—*And first.* Prot. “as Moses . . . had commanded before, that they should bless the people of Israel.” But if Josue blessed them himself, (H.) all superiors might do so, as parents bless their children. W.

VER. 34. *Words.* Heb. “words of the law, the blessings,” &c. H.

VER. 35. *Repeated.* Coverdale’s Bible has “Josua caused it to be proclaimed.” “It is very common in Scripture to represent a person as doing that which is done by another, in his name and by his authority.” Kennicott.—Josue might be in the midst to preside, (C.) or rather he would be along with the princes of the six tribes on Mount Garizim, ver. 30. H.—Thus the covenant entered into between God and the Israelites was solemnly ratified when the latter first entered the promised land. The greatest part of those who had been present at Horeb had perished in the wilderness. C.

CHAP. IX. VER. 1. *These things.* The solemn covenant by which the Israelites took possession of Chanaan, (H.) and the destruction of the two cities of Jericho and Hai. C.—The kings on that side of the Jordan, and in all the neighbourhood, perceiving that, if the Israelites were suffered to attack them singly, in this manner, they would all presently lose their dominions and their lives. They resolved, therefore, to form a general league, offensive and defensive. H.—*Beyond.* Heb. “on the side of.”—*Mountains*, on the south of Judea.—*Sea.* All the nations of Phoenicia, and the country of the Philistines, (C.) who had seized a

loaves also, which they carried for provision by the way were hard, and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him. We are come from a far country, desiring to make peace with you. And the children of Israel answered them and said:

7 Perhaps you dwell in the land which falls to our lot if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come, in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt,

10 ^b And to the two kings of the Amorrhites, that were beyond the Jordan, Sehon, king of Hesbon, and Og king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants make ye a league with us.

12 Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey, are worn out, and almost consumed.

14 They took therefore of their victuals, and consulted not the mouth of the Lord.

15 ^c And Josue made peace with them, and entering

^b Num. xxi. 13.—^c 2 Kings xxi. 2.

part of the country, which belonged to the Israelites. Josue divided their territory among the people, though he did not live to make the conquest of it H.—*Libanus.* Heb. “and in all the coasts of the great sea, over against Libanus,” as if the Phoenicians were alone meant. C.

VER. 4. *Provisions.* By the alteration of a single letter, Heb. means, “they feigned themselves to be ambassadors.” But the Chal., Syr., and Sept. agree with the Vulgate. C.—The Gabaonites were Hevites, though they are called by the more general name of Amorrhites, 2 Kings xxi. 2. S. Jerom says that their city stood in the tribe of Benjamin; according to Josephus, forty or fifty stadia north of Jerusalem. M.

VER. 5. *Patches.* Heb. “spotted,” or of different colours, like shoes worn out and spoiled with dirt.—*Pieces.* Heb. is translated, “dry, burnt, eaten, mouldy,” &c. But it means fine thin bread, or wafers, (3 Kings xiv. 3,) full of holes. The Israelites partook of this bread, which they would hardly have done if it had been mouldy. C.

VER. 8. *Servants.* They did not mean to submit to servitude, but to make a league; otherwise they would not have needed to have recourse to such artifices. C.—But finding that no other terms could be procured, they were willing, at any rate, to save their lives. H.

VER. 9. *God.* So the queen of Saba came to Solomon, 3 Kings x. The people of Gabaon being convinced that the God of Israel was the only true God came to join themselves to his people, and to worship him. Serarius.

VER. 10. *Astaroth.* They take care not to mention what had happened so recently at Jericho, lest they might be detected. C.

VER. 14. *Victuals,* to examine whether they were as old as they pretended or they eat of them in sign of friendship. M.—*Lord.* By the high priest, clothed with the Urim and Thummim. C.—This remark shows that the Israelites had been guilty of some negligence. H.—Hence they were so easily deceived, being perhaps overjoyed that their friendship should be courted by so distant a nation. M.

VER. 15. *Them.* Were they bound to keep this promise? Some maintain the negative, as it was obtained by fraud, and therefore the Gabaonites leave themselves to the mercy of Josue, (ver. 25,) who condemns them to perpetual servitude in the house of the Lord. He could not, however, have taken away their lives after what had passed. If we make a contract with a person who pretends to be of a nation to which he does not belong, the contract will hold good. The deceit of the Gabaonites was punished as it deserved. But God required that



into a league, promised that they should not be slain : the princes also of the multitude swore to them.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are, Gabaon, and Caphira, and Beroth, and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord, the God of Israel. Then all the common people murmured against the princes.

19 And they answered them : We have sworn to them in the name of the Lord the God of Israel, and therefore we may not touch them.

20 But this we will do to them : Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsown :

21 But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

22 Josue called the Gabaonites, and said to them : Why would you impose upon us, saying : We dwell very far off from you, whereas you are in the midst of us ?

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water, into the house of my God.

24 They answered : It was told us, thy servants, that the Lord thy God had promised his servant Moses, to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly, and provided for our lives, compelled by the dread we had of you, and we took this counsel.

25 And now we are in thy hand : deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day, that they should be in the service of all the people, and of the altar of the

the conditions which were granted to them should be diligently observed ; and the family of Saul was severely punished, because he had slain some of them. 3 Kings xxi. If the rest of the Chanaanites had changed their religion, and submitted to the Israelites, they might have been preserved, as Rahab, and so many others were, with whom the pious kings scrupled not to form alliances. Chap. xi. 19 ; Deut. xx. 10, &c. Masius. Bonfrere. C.—They were, however, obliged to yield possession of the land to the Israelites, and to renounce idolatry. The Gabaonites were willing to accede to these conditions, and therefore Josue might justly make a peace with them. M.

VER. 18. *Israel.* This is one reason why their lives were spared. But we have seen that they could not, with justice, have treated them as enemies, on their submitting to the conditions required, even if they had not engaged themselves by oath.

VER. 21. *Multitude.* The common people, only considering their own private advantage, murmured at the conduct of their leaders, as they supposed that they were thus deprived of the plunder (C.) of many cities, and engaged in a dangerous war with the five confederate kings. But this war was in no degree detrimental to them, as they knew they had to subdue the whole country ; and as for the Gabaonites, they eased the people of Israel of a great burden, by doing the drudgery of the tabernacle, which otherwise must have fallen upon them. H.—These people were dispersed through the country, particularly in the cities of the priests and Levites, whose servants they were forced to be. Gabaon was allotted to the priests. M.

VER. 23. *Curse.* Heb. "you are cursed, and there shall be none of you freed from being bondmen" (H.); you are a part of those nations which are under an anathema, and you deserve to be severely punished. C.—But we shall fulfil our engagements with you only in punishment of your craftiness (H.): you must submit to change your religion, (C.) which will be your greatest blessing, (H.) and to perform the meanest offices, which may be considered as a

Lord, hewing wood, and carrying water, until this present time, in the place which the Lord hath chosen.

CHAP. X.

Five kings war against Gabaon. Josue defeateth them : many are slain with hail-stones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

WHEN Adonisedec, king of Jerusalem, had heard these things, to wit, that Josue had taken Hai, and had destroyed it, (for as he had done to Jericho and the king thereof, so did he to Hai and its king,) and that the Gabaonites were gone over to Israel, and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec, king of Jerusalem, sent to Oham, king of Hebron, and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying :

4 Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

5 So the five kings of the Amorrhites being assembled together, went up : the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon, which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him : Withdraw not thy hands from helping thy servants : come up quickly, and save us, and bring us succour : for all the kings of the Amorrhites, who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 But the Lord said to Josue : Fear them not : for I have delivered them into thy hands : none of them shall be able to stand against thee.

* A. M. 2553.

sort of curse. It is thought that some recompence was allowed the Gabaonites for their labour. Serarius, q. 17.

VER. 24. *Thereof.* It seems they knew not that any conditions would be admitted ; and many interpreters have supposed that none could be offered by the Israelites. See Deut. xx. 15.

VER. 27. *Chosen in the tabernacle and temple.* M.—In these Gabaonites, of the race of Chanaan, the prediction of Noe, that he should serve Sem, was fulfilled. Gen. ix. W.

CHAP. X. VER. 1. *Adonisedec* means, "Lord of justice," as Melchisedec denotes "the king of justice;" perhaps Salem was originally styled *Zedec*. Masius.—This king had probably some control over the neighbouring cities. M.—He was also in the greatest danger ; and not daring to attack the Israelites, he resolves to fall upon the Gabaonites unawares, that other cities might be deterred from following their example.

VER. 2. *Cities.* Yet we read not of its king. Chap. ix. 11. C.—Sept. "It was like a royal metropolis." H.—*Valiant.* Prudence therefore, and not fear, had influenced them to take this step.

VER. 3. *Hebron* was about twenty-four miles south of Jerusalem, and *Jerimoth* sixteen, *Lachis* was a very famous city, (4 Kings xiv. and xviii. 14,) about nine miles south of Eleutheropolis, which was itself situated about 20,000 pace towards the south of Jerusalem (Itin. Anton.) ; though some assert it was twenty-two or thirty-two miles distant. Eusebius and S. Jerome generally fix the situation of places by this city.—*Eglon* was twelve miles to the eastward of it. The Sept read *Odollam*, (C.) which was either the same city, (Euseb.,) or one probably near it. Chap. xii. 12—15, and ver. 35—39.

VER. 5. *Amorrhites* is a generical term, as well as Chanaanite, to denote the people of the country. The other kings did not come to the assistance (C.) of these five, ver. 40. H.—Yet the people of Gabaon might suspect the worst, or exaggerate, in order to make Josue come with greater expedition. He was then



9 So Josue going up from Galgal all the night, came upon them suddenly.

10 *And the Lord troubled them, at the sight of Israel : and he slew them with a great slaughter, in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Macea.

11 And when they were fleeing from the children of Israel, and were in the descent of Bethoron, the Lord cast down upon them great stones from heaven, as far as Azeca : and many more were killed with the hailstones, than were slain by the swords of the children of Israel.

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them : Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Aialon.

13 And the ^bsun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just ? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14 There was not before, nor after, so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned, with all Israel, into the camp of Galgal.

16 For the five kings were fled, and had hid themselves in a cave of the city of Macea.

^a 1 Kings vii. 10.

^a Galgal, above twenty miles distant, and set off the next night, coming unexpectedly upon the confederate kings early in the morning, ver. 9.

VER. 10. Troubled them. Sept. "filled them with consternation ;" so that they knew not what to do. Exod. xxiii. 17.—Bethoron. There were two cities of this name in the tribe of Ephraim, rebuilt by Sara. 1 Par. vii. 24. The lower was twelve miles from Jerusalem.—Macea was eight from Eleutheropolis to the east, as Azeca was about the same distance west of Jerusalem, and not far from Soco. 1 Kings xvii. 1. H.

VER. 11. Azeca, for the space of twelve miles.—Hailstones, of an uncommon size, accompanied with thunder and lightning. Hab. iii. 11. Joseph. v. 1. C. Eccl. xlvi. 6.

VER. 12. Them. This may be considered as a canticle of victory, containing a fervent prayer, which was presently followed with the desired effect.—Aialon. Heb. "Sun, in Gabaon, be silent (move not) ; and thou, moon, in the valley of Aialon," or "of the wood," which was probably not far from Gabaon. Josue had pursued the enemy at mid-day to the west of that city, when, turning round, he addressed this wonderful command to the sun. It is supposed that the moon appeared at the same time. But the meaning may only be, that the sun and the course of the stars should be interrupted for a time. C.—The sun and the moon stood still in their habitation. Hab. iii. 11. M.—Many have called in question this miracle, with Maimonides, or have devised various means to explain it away, by having recourse to a parhelion or reflection of the sun by a cloud, or to a light which was reverberated by the mountains, after the sun was set, &c. Proëdam iv. 6. Spinosa, Grotius, Le Clerc.—But if these authors believe the Scriptures, they may spare themselves the trouble of devising such improbable explanations, as this fact is constantly represented as a most striking miracle. C.—The pretended impossibility of it, or the inconvenience arising to the fatigued soldiers from the long continuance of the day, will make but small impression upon those who consider that God was the chief agent ; and that He who made all out of nothing, might easily stop the whole machine of the world for a time, and afterwards put it in motion again, without causing any derangement in the different parts. C.—Aialon lay to the south-west of Gabaon. H.—Josue ordered the moon to stop as a necessary consequence of the sun's standing still. God condescended to grant his request. W.

VER. 13. The book of the just. In Hebrew *Jasher*; an ancient book long since lost. Ch.—It was probably of the same nature with that of the wars of the Lord, (Num. xx. 4,) containing an account of the most memorable occurrences which concerned the people of Israel, the just, or *Ischuron*. Deut. xxxviii. 5. Josephus (v. 2) says such "records were kept in the archives of the temple." They were drawn up by people of character. The quotations inserted are in a poetical style, as the book might contain various canticles, though the rest was written in prose. See 2 Kings i. 18. It might appear unnecessary for Josue to appeal to this work, as the fact in question was known to all. C.—Midst. It was then almost noon. C.—Josue was nevertheless afraid lest the day should not allow them time to destroy their fleeing enemies completely. H.—If the evening had been at hand, he would have said, *Return, sun, towards Gabaon, as it would*

17 And it was told Josue, that the five kings were found hid in a cave of the city of Macea.

18 And he commanded them that were with him, saying : Roll great stones to the mouth of the cave, and set careful men to keep them shut up :

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands, to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue, in Macea, where the camp then was, in good health, and without the loss of any one : and no man durst move his tongue against the children of Israel.

22 And Josue gave orders, saying : Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

23 And the ministers did as they were commanded : and they brought out to him the five kings out of the cave : the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him : Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

^b Eccl. xlvi. 5; Isa. xxviii. 21.

have been on the west of his army. The battle had begun early in the morning, and the pursuit had lasted perhaps four or five hours. C.—Day. Heb. "about a whole day." Many think that a day here comprises twenty-four hours; and as the sun had been above the horizon six hours, and continued other six, it must have been visible for the space of thirty-six hours, as the Jews believe, and as it is specified in S. Justin. Dial. The author of Eccl. xlvi. 5, says, *Was not the sun stopped in his anger, and one day made as two?* that is, twenty-four hours long, allowing twelve unequal ones to form a day, according to the reckoning of those times. Others suppose that the day of Josue might consist of eighteen, (C.) or of forty-eight hours.

VER. 14. Long. This word is not found in Heb. "and there was no day like that, before it or after it, that the Lord hearkened unto," &c. But God had often wrought miracles before at the prayer of his servants. The difference between this day and all others, must be therefore in the length, or in the stopping of the heavenly bodies. H.—The long day which the prayer of Ezechias procured, (4 Kings xx., and Isa. xxxviii.,) consisted of thirty-two hours; or, supposing that the retrograde motion of the sun was instantaneous on the dial, it might only be twenty-two hours in length. C.—But if the day of Ezechias had been even longer, the words of this text may be verified that neither in times past, nor while the author lived, had any such day been known. See Amana, p. 383. H.—Obeying. God is ready to grant the requests of his servants. Isa. lviii. 9. "We remark something still stronger, in the power which he has given to priests, to consecrate the body and blood of Jesus Christ in the sacrament of the eucharist." C.

VER. 15. Galgal. Masius supposes that here the quotation from the book of the just terminates. The Roman and Alex. Sept. place this verse at the end of the chapter. C.—Grabe has it in both places with a star, to show that it is taken from Theodotion. H.—In effect, Josue did not return to his camp till he had completed the business of the day, by destroying the five kings. After which he proceeded to conquer that part of the country. He might have designed to return, (C.) and even have begun his march, (D.) when he was diverted from proceeding by the news that the kings had been discovered. So we often say that a person does what he is on the point of doing. See Gen. xxxvii. 21; Num. xxxiv. 25.

VER. 17. City, or territory. C.—The kings had sought their own safety in flight, leaving their people to make their escape as well as they could. But their cowardly behaviour only brought upon them a more dishonourable death. Josue and some of the forces stopped in the environs of Macea, while the rest pursued after the fugitives, and slew all that had not strength to enter the fenced cities H.—Then all the army assembled round their leader, took Macea, and completed the victory of that most memorable day, by the ignominious death of the five kings. C.—God permitted some to escape, lest the land should be overrun with wild beasts (Exod. xxiii. 29); and to instruct us that his children must suffer tribulation, to prevent the growth of vice. W.

VER. 21. No man (nullus). Some supply canis, "a dog," alluding to the proverbial expression. Exod. xi. 7. Masius, &c.—Sept. "not one of the Israelites moved his tongue." C.

VER. 24. Feet, as Moses had foretold. Deut. xxxiii. 29. The conduct of

25 He said again to them: Fear not, neither be ye dismayed, take courage, and be strong: for so will the Lord do to all your enemies, against whom you fight.

26 And Josue struck, and slew them, and hanged them upon five gibbets; and they hung until the evening.

27 *And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lain hid, and put great stones at the mouth thereof, which remain until this day.

28 The same day Josue took Macea, and destroyed it with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Macea, as he had done to the king of Jericho.

29 And he passed from Macea with all Israel to Lebna, and fought against it:

30 And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, ^bas they had done to the king of Jericho.

31 From Lebna he passed unto Lachis, with all Israel: and investing it with his army, besieged it.

32 And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

33 At that time Horam, king of Gazer, came up to succour Lachis: and Josue slew him with all his people, so as to leave none alive.

34 And he passed from Lachis to Eglon, and surrounded it,

35 And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

36 He went up also with all Israel from Eglon to Hebron, and fought against it:

37 Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he

* Deut. xxi. 23.

Josue would appear cruel, if we did not reflect that he was only the executioner of the Divine justice, which was pleased thus to punish these proud and impious princes, that others might not imitate their example.

VER. 30. *Lebna*, not far from Eleutheropolis. From before this city Sennacherib despatched his menacing orders to Ezechias, 4 Kings xix. 8. C.

VER. 32. *Lachis* was still farther south. Josue took it the second day of the siege.

VER. 33. *Gazer*, near Azotus, in the country of the Philistines. It is not said that Josue took this city. It was given long after to Solomon by the king of Egypt, 3 Kings ix. 15; chap. xvi. 10. C.

VER. 37. *The king*, viz. the new king, who succeeded him that was slain, ver. 26. Ch.—*Caleb* afterwards took Hebron, which, it seems, the Chanaanites had seized again and fortified, while Josue was conquering other parts of the country. He could not leave garrisons in all the cities which he took, and hence he set many of them on fire.

VER. 38. *Dabir*, which was formerly called *Cariath sepher*, “the city of the book,” (chap. xv. 15,) or of *Senna*, (ib. 45,) near Hebron. It was taken again by Othoniel and Caleb.

VER. 40. *Hills of Judea*.—*South of the promised land*.—*Plain*. Heb. *Nephela*, a flat country near Eleutheropolis. S. Jer. in Abd. i. 19; 1 Mac. xii. 38. —*Asedoth*, “of the springs.”—*Remains*. God ordered these people to be utterly destroyed, ^ain punishment of their manifold abominations; and that they might not draw the Israelites into the like sins. Ch.

VER. 41. *Gaza*. These cities were on the southern limits of the land of

also to Hebron, putting to the sword all that he found in it.

38 Returning from thence to Dabir,

39 He took it, and destroyed it: the king also thereof, and all the towns round about, he destroyed with the edge of the sword. ^bHe left not in it any remains: as he had done to Hebron and Lebna, and to their kings, so did he to Dabir, and to the king thereof.

40 So Josue conquered all the country of the hills, and of the south, and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord, the God of Israel, had commanded him,

41 From Cades-barne even to Gaza. All the land of Gosen even to Gabaon,

42 And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.

43 And he returned with all Israel to the place of the camp in Galgal.

CHAP. XI.

The kings of the north are overthrown: the whole country is taken.

A ND when Jabin king of Asor had heard these things, he sent to Jobab, king of Madon, and to the king of Semeron, and to the king of Achisaph:

2 And to the kings of the north, that dwelt in the mountains and in the plains over against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

3 To the Chanaanite also, on the east and on the west, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebusite, in the mountains: to the Hevite also who dwelt at the foot of Hermon, in the land of Maspha.

4 And they all came out with their troops, a people exceeding numerous as the sand that is on the sea-shore, their horses also and chariots, a very great multitude.

5 And all these kings assembled together at the waters of Merom, to fight against Israel.

6 And the Lord said to Josue: Fear them not: for tomorrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire.

* Supra, vi. 2.

Chanaan, and of the Philistines.—*Gosen*, or *Gessen*, where the Hebrews had formerly dwelt. It was then very fertile. Chap. xiii. 3. The territory of *Juda* extended as far as the Nile (C.); or this country may have resembled the country of *Gessen*. Gen. xlvi. M.

CHAP. XI. VER. 1. *Jabin*, “the intelligent,” was perhaps the common name of the kings of *Asor*, the most powerful city in the northern parts of the country, (ver. 10. C.) not far from the *Cæsarea*, (M.) which was built by Philip, where *Lais* stood before. H.—Being the most interested in this warfare, Jabin assembled ^aall the petty kings of the country as far as *Dor*, to resist the common enemy. H.

VER. 2. *Ceneroth*, or having the lake of *Genesareth* on the south. The city of *Cineroth*, or of *Tiberias*, was situated on the southern borders of the lake. S. Jerom.

VER. 3. *Chanaanite*. Some lived near the *Jordan*, others upon the Mediterranean.—*Maspha*. Probably where *Laban* and *Jacob* had met. Gen. xxxi. 48.—*Hermon* lay to the east of *Libanus*. C.—There was another *Hermon* near the torrent *Cisson*. M.

VER. 5. *Merom*, or the lake of *Semechon*, according to most interpreters; though it is more probable that the confederates would advance to meet Josue near the lake of *Cisson*, to the important pass twelve miles north of *Samaria*, in the canton of *Meron*, or *Merone*. Judg. iv. 10, and v. 18. This place was famous for the victory of *Barac*, and for the defeat of king *Josias*.

VER. 6. *Hamstring their horses*, &c. God so ordained, that his people might not trust in chariots and horses, but in him. Ch.—He mentions the very



7 And Josue came, and all the army with him, against them, to the waters of Merom, on a sudden, and fell upon them,

8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon, and the waters of Maserephoth, and the field of Masphe, which is on the east side thereof. He slew them all, so as to leave no remains of them :

9 And he did as the Lord had commanded him, he hamstrung their horses, and burnt their chariots.

10 And presently turning back, he took Asor, and slew the king thereof with the sword. Now Asor, of old, was the head of all these kingdoms.

11 And he cut off all the souls that abode there : he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

12 And he took and put to the sword and destroyed all the cities round about, and their kings, *as Moses, the servant of God, had commanded him :

13 Except the cities that were on hills and high places, the rest Israel burnt : only Asor, that was very strong, he consumed with fire.

14 And the children of Israel divided among themselves all the spoil of these cities, and the cattle, killing all the men.

15 ^bAs the Lord had commanded Moses, his servant, so did Moses command Josue, and he accomplished all : he left not one thing undone, of all the commandments which the Lord had commanded Moses.

16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains, and the west country, and the mountain of Israel, and the plains thereof :

17 And part of the mountain that goeth up to Seir, as far as Baalgad, by the plain of Libanus, under Mount Hermon : all their kings he took, smote, and slew.

18 Josue made war a long time against these kings.

19 There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon : for he took all by fight.

* Deut. vii. 1.—^b Exod. xxxiv. 11;

time, when the victory will be obtained, to inspire the Israelites with greater confidence. Josue had proceeded from Galgal to Meron, about 90 miles ; or if he had to go to the Semonite lake, 120 miles. Josephus says he had marched five days.

VER. 8. *Therof.* Josue divided his forces, and sent some to pursue the fugitives to Sidon and Sarepta, and others he despatched to the east side of the Jordan.—*Sidon* was famous for its commerce, and for its glass works. Plin. v. 19.

VER. 10. *King.* Jabin had thrown himself into the city, or perhaps a new king had been appointed, according to the custom of Persia, &c., when the former went to battle.

VER. 12. *Him.* Deut. vii. 22. All the Chanaanites in arms are ordered to be slain C.

VER. 13. *Fire.* Several towns built on eminences were reserved to keep the country in subjection. But it was thought proper to destroy Asor. Heb. may be, “He burnt not the towns which remained standing, with their fortifications,” &c., or such as had opened their gates to the Israelites. Chal., Sept., &c.

VER. 14. *Spoil*, excepting what was found on the idols, which was burnt. Deut. vii. 25. C.

VER. 16. *So.* Here follows a recapitulation of the victories of Josue.—*Israel*, or of Ephraim, which was the chief tribe of the kingdom of Israel ; after the commencement of which this seems to have been inserted (C.) ; or having designated the southern parts by the name of *Juda*, (ver. 21,) the more northern countries are called the *mountain of Israel*, which refers particularly to Samaria, or Bethel. H.

VER. 18. *A long time.* Seven years, as appears from chap. xiv. 10, (Ch.) where Caleb informs us that he was eighty-five years old. He was forty when he went to explore the country, and thirty-eight years were spent in the wilderness. God was pleased to allow the Chanaanites time to repent, and he would not render

20 For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses.

21 At that time Josue came, and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities ;

22 He left not any of the stock of the Enacims, in the land of the children of Israel : except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes. And the land rested from wars.

CHAP. XII.

A list of the kings slain by Moses and Josue.

THESE are the kings whom the children of Israel slew, and possessed their land, beyond the Jordan, towards the rising of the sun, from the torrent Arnon unto Mount Hermon, and all the east country that looketh towards the wilderness.

2 Sehon, king of the Amorrhites, who dwelt in Hesebon, *and* had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.

3 And from the wilderness to the sea of Ceneroth, towards the east, and to the sea of the wilderness, which is the most salt sea, on the east side, by the way that leadeth to Bethsimoth : and on the south side, that lieth under Asedoth, Phasga.

4 The border of Og, the king of Basan, of the remnant of the Raphaims, who dwelt in Astaroth, and in Edrai, and had dominion in Mount Hermon, and in Salecha, and in all Basan, unto the borders

5 Of Gessuri, and Machati, and of half Galaad : the borders of Sehon, the king of Hesebon.

6 Moses, the servant of the Lord, and the children of

Deut. vii. 1.—^c Infra, xiv. 15.

the country desolate all at once, lest wild beasts should overrun it. Exod. xxiii. 19 ; Wisd. xii. 10. C.

VER. 20. *Hardened.* This hardening of their hearts, was their having no thought of yielding or submitting : which was a sentence or judgment of God upon them, in punishment of their enormous crimes. Ch.

VER. 21. *Time.* Among his other conquests, after the victory of Gabao, Josue defeated the Enacim at Hebron, &c. Many of them fled into the country of the Philistines, and afterwards seized an opportunity of re-establishing themselves, so that Caleb had to drive them out afresh. Chap. xv. 14.—*Cities*, or inhabitants. We have seen that he did not demolish all the cities, which were built on a commanding situation, ver. 13.—*Enacim*. Goliah is supposed to have been of this family, being *six cubits and a span high*, 1 Kings xvii. 4. C.

VER. 22. *Gaza*, the most southern city of the Philistines, was afterwards taken by the tribe of Juda, but lost again in a short time.—*Geth* was probably taken by David, who found a refuge with its king, 1 Kings xxi. After the reign of Solomon it returned to its former masters.—*Azotus*, or as the Heb. writes Asdod, on the Mediterranean, was noted for the temple of Dagon, (1 Kings v. 1.) which Jonathas destroyed. Joseph. xxii. 8. C.

CHAP. XII. VER. 1. *Wilderness.* Heb. “all the plain country (*Araba*) on the east.”

VER. 2. *Galaad.* Sehon occupied from the middle of the torrent Arnon as far as half of the mountains of Galaad, and the torrent Jaboc. C.—Og possessed the other half of the mountains northward, while the Ammonites had the eastern parts. H.

VER. 3. *Bethsimoth* is ten miles from Jericho, (Eus.,) near the Dead Sea, in the plains of Moab. C.—*Phasga*. Asedoth lay at the foot of this mountain, being well supplied with water. H.

VER. 4. *Og.* See Num. xxi. 33 ; Deut. iii. 11.



Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew, beyond the Jordan, on the west side, from Baalgad, in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their divisions,

8 As well in the mountains as in the plains, and the champaign countries. In Asedoth, and in the wilderness, and in the south, was the Hethite and the Amorrhite, the Chanaanite and the Pherezite, the Hevite and the Jebusite.

9 The king of Jericho, one; the king of Hai, which is on the side of Bethel, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jerimoth, one; the king of Lachis, one;

12 The king of Eglon, one; the king of Gazer, one;

13 The king of Dabir, one; the king of Gader, one;

14 The king of Herma, one; the king of Hered, one;

15 The king of Lebna, one; the king of Odullam, one;

16 The king of Macea, one; the king of Bethel, one;

17 The king of Taphua, one; the king of Opher, one;

18 The king of Aphec, one; the king of Saron, one;

19 The king of Madon, one; the king of Asor, one;

20 The king of Semeron, one; the king of Achsaph, one;

21 The king of Thenac, one; the king of Mageddo, one;

22 The king of Cades, one; the king of Jachanan, of Carmel, one;

23 The king of Dor, and of the province of Dor, one; the king of the nations of Galgal, one;

24 The king of Thersa, one: all the kings, thirty and one.

* A. M. 2559.

VER. 7. *Seir*. The same expression occurs, chap. xi. 17. Heb. "from Baalgad, in the vale of Libanus, even unto Mount Halak, that goeth up to Seir." H.—Halak means, "bald, or naked." It is not known what mountain it denotes. Josue, (C.) or the Israelites, (H.) conquered "all the country beyond the Jordan, on the north from Baalgad, at the foot of Libanus, and from Hermon, where these mountains meet, as far as the mountains of separation," which divide the country of Chanaan from that of Seir, on the south of Judea. C.—Baalgad was situated on the north-western borders of this territory, not of the Jordan. H.

VER. 8. *Asedoth*, or "in the springs," or valleys, ver. 3.

VER. 14. *Herma*; "a curse," where the Israelites defeated king Arad. Num. xiv. 45, and xxi. 3.

VER. 15. *Odullam*, ten miles east of Eleutheropolis, and famous for the retreat of David. C.

VER. 16. *Bethel*. Josue perhaps slew the king, but did not take the city. Judg. i. 22. M.

VER. 18. *Aphec*. A place of this name was in the tribe of Aser, another in that of Juda.—*Saron*. Heb. "Lasaron;" probably *Sarona*, (Acts ix. 35,) or a canton near Joppe. Euseb.

VER. 19. *Madon*, or *Maron*. Sept. chap. xi. 1. This place is joined with Semeron, in Heb. (ver. 20,) improperly. Perhaps it may be the *Meros*, (Judg. v. 23,) or *Maronia*, a city of Phoenicia.

VER. 21. *Thenac*, a city of the Levites, but seized afterwards by the Chanaanites. Judg. i. 27. It was near the town of Legion, built by the Romans.—*Mageddo*, where Josias was overcome, 2 Par. xxxv. 22. C.

VER. 22. *Jachanan* was near Mount *Carmel*. Sometimes Josue specifies both the city and the canton where it was situated; at other times he only mentions the latter, as in the following verse.

VER. 23. *Galgal*, not where the Israelites had encamped, but that part which was afterwards called the *Galilee* of the Gentiles, in some corner of which the king in question had fixed his residence. For we cannot suppose that he ruled over all that country, extending from Tyre to beyond the Jordan

CHAP. XIII.

God commandeth Josue to divide the land: the possessions of Ruben, Gad and half the tribe of Manasses, beyond the Jordan.

JOSUE was old,^a and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot,

2 To wit, all Galilee, Philistia, and all Gessuri.

3 From the troubled river, that watereth Egypt, unto the borders of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accaronites.

4 And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians, as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country also of Libanus toward the east, from Baalgad under Mount Hermon, to the entering into Emath.

6 Of all that dwell in the mountains, from Libanus to the waters of Masercophoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

7 And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

8 With whom Ruben and Gad have possessed the land, ^bwhich Moses, the servant of the Lord, delivered to them beyond the river Jordan, on the east side.

9 From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley, and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Gessuri and Machati, and all Mount Hermon, and all Basan, as far as Salecha,

* Num. xxxii. 33.

VER. 24. *Thersa*. Here the kings of Israel kept their court, till Amri built Samaria, (C.) about nine miles more to the north. Brocard.—One. The two kings slain by Moses (W.) are not included. M.

CHAP. XIII. VER. 1. *Age*. Josue was now one hundred years old. He lived ten more, (C.) having governed the people in all seventeen. H.—*Lot*. Heb. "to be possessed." Only the country east of the Jordan was yet divided.

VER. 2. *Galilee*. As Josue had been making such conquests in that partately, some would translate *Goliluth*, "the confines" of the Philistines, in which sense it seems to be taken. Chap. xviii. 18, and xxii. 10. C.—Bonfrere suspects that S. Jerom wrote *Galila*.—*Gessuri*, either near Mount Hermon, (M.) or bordering upon Arabia. 1 Kings xv., and xxvii. 10.

VER. 3. *Egypt*. Heb. "from the *Ssiēur*, (or *Sichor*,) which is on the face, (or over against) Egypt." Jeremias (ii. 18) informs us that this river was in *Egypt*, which is not true of the torrent of Rhinocore; which the Sept. and many commentators understand in this place to be the boundary fixed for the promised land. Strabo, &c. attribute that torrent to Phoenicia; which they extend as far as Pelusium. S. Jerom (in Amos vi.) seems dubious whether the branch of the Nile passes by that city, or the aforesaid torrent be meant. David collected all his forces from the *Sichor*, or the torrent of Egypt, to the entrance of Emath. 1 Par. xiii. 5. Epiphanes constituted Lysanias governor of all the countries between the Euphrates and the river of Egypt, (2 Mac. iii. 32,) and he undoubtedly had extended his conquests as far as the Nile. Though the country beyond Gaza be now mostly barren, and therefore little inhabited or noticed, yet the Israelites were entitled to assert their right to it, as they seem to have done by taking possession of Gosen. Chap. x. 41. Some parts were formerly well peopled, 1 Kings xxvii. 8. It is not unusual for the Nile, and other great rivers, to be styled torrents. The Heb. *nēl*, is often applied to rivers. Eccle. i. 7. C.—*Accaron*, the most northern city of the Philistine principalities, (H.) attributed to Juda or Dan, though neither held it for any length of time.

VER. 8. *With whom*. That is, with the other half of that same tribe.

VER. 9. *Aroer*, and part of the town of *Dibon*, belonged to Gad. Num. xxxii. 34



12 All the kingdom of Og, in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel, until this present day.

14 *But to the tribe of Levi he gave no possession: but the sacrifices and victims of the Lord God of Israel, are his inheritance, as he spoke to him.

15 And Moses gave a possession to the children of Ruben, according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain that leadeth to Medaba,

17 And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

18 And Jassa, and Cedimoth, and Mephaath,

19 And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

20 Bethphogor and Asedoth, Phasga and Bethiesimoth,

21 And all the cities of the plain, and all the kingdoms of Sehon, king of the Amorrhites, that reigned in Hesebon, whom Moses slew, with the princes of Midian: Hevi, and Recem, and Sur, and Hur, and Rebe, dukes of Sehon, inhabitants of the land.

22 Balaam also, the son of Beor, the soothsayer, the children of Israel slew with the sword, among the rest that were slain.

23 And the river Jordan was the border of the children of Ruben. This is the possession of the Rubenites, by their kindreds, of cities and villages.

24 And Moses gave to the tribe of Gad, and to his children, by their kindreds, a possession, of which this is the division.

25 The border of Jaser, and all the cities of Galaad, and half the land of the children of Ammon; as far as Aroer, which is over against Rabba:

26 And from Hesebon unto Ramoth, Masphe, and Betonim: and from Manaim unto the borders of Dabir.

27 And in the valley Betharan, and Bethnemra, and Socoth, and Saphon, the other part of the kingdom of Sehon, king of Hesebon: the limit of this also is the Jordan, as far as the uttermost part of the sea of Cenereth, beyond the Jordan, on the east side.

28 This is the possession of the children of Gad, by their families, their cities, and villages.

* Num. xviii. 20.—^b Num. xxxi. 8.—^c Num. xviii. 20.

VER. 13. *Day.* The Israelites were satisfied with what they had already conquered. M.—But herein they deserved blame, as they were ordered to reduce hem entirely, and never suffer them to continue their idolatrous practices in the country which God had chosen for his people. H.

VER. 18. *Mephaath*, near the desert, where the Romans afterwards kept a garrison. It was given to the Levites, but was seized by the Moabites after the reign of David. C.

VER. 21. *The princes of Midian.* It appears from hence that these were objects of king Sehon: they are said to have been *slain with him*, that is, about the same time, but not in the same battle. Ch.

VER. 22. *Slain.* Sept. “they slew Balaam . . . with the sword in the moment.” Num. xxii. 5, and xxxi. 8. H.

VER. 25. *Rabba*, “the great,” being a title of Ar, the capital of the Moabites.

VER. 30. *Towns*, which were conquered by Jair, of the tribe of Juda; though he belonged, in some degree, to that of Manasses, by his grandmother. Num. xxxii. 41

29 He gave also to the half tribe of Manasses, and his children, possession according to their kindreds,

30 The beginning whereof is this: from Manaim, all Basan, and all the kingdoms of Og, king of Basan, and all the villages of Jair, which are in Basan, threescore towns:

31 And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og, in Basan: to the children of Machir, the son of Manasses, to one half of the children of Machir, according to their kindreds.

32 This possession Moses divided in the plains of Moab, beyond the Jordan, over against Jericho, on the east side.

33 *But to the tribe of Levi he gave no possession: because the Lord, the God of Israel, himself is their possession, as he spoke to them.

CHAP. XIV.

Caleb's petition. Hebron is given to him, and to his seed.

THIS is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue, the son of Nun, and the princes of the families, by the tribes of Israel, gave to them:

2 Dividing all by lot, “as the Lord had commanded by the hand of Moses, to the nine tribes, and the half tribe.”

3 For to two tribes and a half, Moses had given possession beyond the Jordan: besides the Levites, who received no land among their brethren:

4 But in their place succeeded the children of Joseph, divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their suburbs to feed their beasts and flocks.

5 As the Lord had commanded Moses, so did the children of Israel, and they divided the land.

6 Then the children of Juda came to Josue, in Galgal; and Caleb, the son of Jephone, the Cenezite, spoke to him: “Thou knowest what the Lord spoke to Moses, the man of God, concerning me and thee in Cades-barne.

7 I was forty years old when Moses, the servant of the Lord, sent me from Cades-barne, to view the land, and I brought him word again as to me seemed true.

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

9 And Moses swore in that day, saying: The land which thy foot hath trodden upon, shall be thy possession,

* Num. xxxiv. 13.—^e Num. xiv. 24.—f Deut. ii. 14.

CHAP. XIV. VER. 1. *Princes*, whose names are given, Num. xxxiv. 17 There were twelve, including Josue and Eleazar. The tribes of Ruben and Gad sent none of their princes, as they were not concerned in this distribution.

VER. 2. *Tribe.* God regulated the lots, as he had authorized Jacob and Moses to foretell how the country should be divided.—Only the tribes of Juda and of Joseph received their portions at Galgal. Chap. xviii.

VER. 4. *Suburbs.* A certain quantity of ground, which the Levites were not allowed to till or plant with vines. Grot. Num. xxxv. 4.—The tribe of Manasses which was divided, fell heir to the portion which would have been allotted to Levi, who was also scattered among his brethren. H.—Thus Joseph obtained the birth-right of Ruben. C.—Twelve portions were made, as Jacob had adopted Ephraim and Manasses. Gen. xlvi. W.

VER. 6. *Jephone* was the father of Caleb. Esron and Cenez, probably some of his ancestors, 1 Par. ii. 18; Num. xxxiii. 12. What Caleb here asserts must have been delivered by word of mouth, in the hearing of the people. Deut. i. 36 Moses declared not that Caleb was to have the whole country, but that he should enter into it, and possess the environs of Hebron. C.



and thy children's, for ever, because thou hast followed the Lord my God.

10 The Lord therefore hath granted me life, as he promised, until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old.

11 As strong as I was at that time when I was sent to view the land: ^a the strength of that time continueth in me until this day, as well to fight, as to march.

12 Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord will be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time Hebron belonged to Caleb, the son of Jephone, the Cenezite, until this present day: because he followed the Lord, the God of Israel.

15 The name of Hebron before was called Cariath Arbe: Adam, the greatest among the Enacims, was laid there: ^b and the land rested from wars.

CHAP. XV.

The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

NOW ^cthe lot of the children of Juda, by their kindreds, was this: ^d From the frontier of Edom, to the desert of Sin, southward, and to the uttermost part of the south coast.

2 Its beginning was from the top of the most salt sea, and from the bay thereof, that looketh to the south:

3 And it goeth out towards the ascent of the Scorpion, and passeth on to Sinai: and ascendeth into Cades-barne, and reacheth into Esron, going up to Addar, and compassing Carcaa,

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof

^a Eccl. xlvi. 11.—^b Supra, xi. 23.

* A. M. 2560.—^d Num. xxxiv. 3.

VER. 11. *March.* Heb. "to enter and to go out." Sept. add, "to war."

VER. 12. *Me.* He trusts not in his own strength, but in the assistance of God, which he modestly acknowledges is not due to him. C.

VER. 13. *Blessed him*, wishing him all success.—*Gave him.* Some think that Josue himself attacked the giants of that country with all the forces, as it is mentioned by anticipation. Chap. x. 28. But there seems to be no need of this, as Caleb might attack them a second time with his own family and the assistance of the tribe of Juda, after they had seized those places again, while Josue was in the north. Hebron was granted to him without drawing lots. When he was besieging Cariath Sepher, he promised his daughter to the person who should first enter; and Othoniel, his brother, or nephew, obtained her in marriage. Chap. xv. 17; Judg. i. 10. C.

VER. 14. *Hebron belonged*, &c. All the country thereabouts, depending on Hebron, was given to Caleb; but the city itself, with the suburbs, was one of those that were given to the priests to dwell in. Ch.

VER. 15. *Cariath Arbe*, "the city of Arbe," an ancient giant; or "of four," which the Jews explain of four great patriarchs, who were buried there.—*Adam*, &c. S. Jerom seems to favour the opinion that Adam was one of those whose tomb ennobled Hebron, though many of the Fathers think he was buried on Mount Calvary. Others think that his body, or skull at least, was translated thither. But we cannot depend on any of these traditions. Most commentators explain the Heb. "The ancient name of Hebron was Cariath Arbe (C.); he was a man great among the Enacim." H.—*Adam* is often put for a man in general, 2 Kings vii. 19; Osee xi. . C. Amama.—Sept. "the city of Arbo. This was the metropolis of the Enacim." H.

CHAP. XV. VER. 1. *Sin, or Sina*, (ver. 3,) bordering upon Idumea, where the city of Cades-barne was situated. Num. xiii. 22. It is now impossible to ascertain the precise situation of all the places mentioned in Scripture, as the land of Chanaan has been subject to so many changes. But this inconvenience attends all ancient geography. It was once very necessary to have the limits of the tribes marked out with precision, that, at the return from captivity, they might occupy

shall be the great sea: this shall be the limit of the south coast.

5 But on the east side, the beginning shall be the most salt sea, even to the end of the Jordan: and towards the north, from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen, the son of Ruben:

7 And reaching as far as the borders of Debara, from the valley of Achor, and so northward, looking towards Galgal, which is opposite to the ascent of Adommim, on the south side of the torrent: and the border passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom, on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over against Geennom to the west, in the end of the valley of Raphaim, northward.

9 And it passeth on from the top of the mountain, to the fountain of the water of Nephtoa: and reacheth to the towns of Mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward, unto Mount Seir: and passeth by the side of Mount Jarim to the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth northward to a part of Accaron, at the side: and bendeth to Sechrona, and passeth Mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda, in their kindreds.

13 But to Caleb, the son of Jephone, he gave a portion in the midst of the children of Juda, as the Lord had commanded him: Cariath Arbe, the father of Enac, which is Hebron.

their own. Now we may be satisfied if we can point out some of the places of the greatest importance. The limits of the tribe of Juda are specified with particular care, on account of the dignity and power of that tribe, which was to give kings to all the land, and a Messias to the world, as well as to preserve the true religion. The greatest part of the southern regions of Chanaan fell to their share, from the Dead Sea, by Idumea, to the Nile, and as far north as Jerusalem and the torrent of Cedron. C.

VER. 2. *Bay, (lingua,) tongue.* Chal. "a promontory," or rather "a gulf. C.

VER. 3. *Scorpion.* A mountain infested with those creatures, by which people travelled from Idumea into Chanaan, leaving *Sina* on the left.

VER. 4. *Asemona*, which lies nearest to the river of *Egypt* of all the cities of Juda. Num. xxxiv. 4; chap. xiii. 3.

VER. 5. *Jordan*, where it discharges itself into the Dead Sea.

VER. 6. *Stone.* It is not certain that this was a city.

VER. 7. *Galgal.* Heb. *Gelilah*, may designate "the limits." The valley of Achor lay south of Galgal.—*Sun.* Heb. "En-Shemesh." It was not a city.—*Rogel*, "of the fuller." This fountain was in the king's gardens, running eastward from Sion into the torrent of Cedron. Joseph. vii. 11. It was used to wash linen. *Rogel* signifies "to trample on," as they formerly washed their linen with their feet.

VER. 8. *Ennom.* Heb. "Ge-ben-Ennom," or simply Ge-ennom, whence Gehenna has probably been formed. In this vale children were immolated to Moloc: the beating of drums, to hinder their lamentations from being heard, caused it perhaps to be called *Tophet*. It was to the east of Jerusalem, (C.) inclining to the south. H.—*Northward.* The valley extends south to Bethlehem Joseph. vii. 10. Here David gained a great victory, 2 Kings v. 23. C.

VER. 10. *Bethsames*, "the house of the sun," was at the same distance westward. C.

VER. 13. *Arbe*, who was the father and the greatest man of the race of Enac. Chap. xiv. 15. H.



14 *And Caleb destroyed out of it the three sons of Enac, Sesai, and Ahiman, and Tholmai, of the race of Enac.

15 And going up from thence, he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to say, the city of letters.

16 And Caleb said: He that shall smite Cariath Sepher, and take it, I will give him Axa, my daughter, to wife.

17 And Othoniel, the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa, his daughter, to wife.

18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a *land* that is watered. And Caleb gave her the upper and the nether watery ground.

20 This is the possession of the tribe of the children of Juda, by their kindreds.

21 And the cities from the uttermost parts of the children of Juda, by the borders of Edom, to the south: were Gabseel, and Eder, and Jagur,

22 And Cina, and Dimona, and Adada,

23 And Cades, and Asor, and Jethnam,

24 Ziph, and Telem, and Baloth,

25 New Asor and Carioth, Hesron, which is Asor.

26 Amam, Sama, and Molada,

27 And Asergadda, and Hassemon, and Bethphelet,

28 And Hasersual, and Bersabee, and Baziothia,

29 And Baala, and Jim, and Esem,

30 And Eltholad, and Cesil, and Harma,

31 And Siceleg, and Medemena, and Sensenna,

32 Lebaoth, and Selim, and Aen, and Remmon: all the cities, twenty-nine, and their villages.

33 But in the plains: Estaol, and Sarea, and Asena,

* Judg. i. 20; Num. xiii. 23.

VER. 14. *Enac*. These three giants were at Hebron when the spies came hither. Num. xiii.

VER. 15. *Letters*, as the Sept. render it. S. Jerom adds this interpretation. H.—It means literally “the city of the book.” *Senna* may also mean “instruction,” ver. 49. Here probably a famous school was kept, before the arrival of the Israelites; or the archives of the nation might be deposited among these giants, as the Chal. *Kiriat-arche*, “the city of the library, or archives,” insinuates. Bochart, Phaleg. ii. 17.

VER. 17. *Brother*. It is not clear in the original whether this relate to Cenez or to Othoniel, (H.) as *younger* is not found in Heb., but it is in the Syr., Sept., and Judg. i. 13. Many think that Cenez was the brother of Caleb. In confirmation of the Vulg. we may remark, that Cenez is never (C.) clearly (H.) represented as the brother of Caleb; and there is no inconvenience in asserting that Othoniel was the *brother* of the latter, whether we take this word to denote a near relation, or strictly. In the former supposition, Othoniel might marry his cousin, Axa, the daughter of Caleb, while he himself was descended from Cenez, the brother of Jephone. C.—But if we take the word strictly, as the remark of his being *younger brother*, both here and Judg. i. 13, may seem to imply, we must then allow that Othoniel followed the custom of his nation, (H.) in marrying his niece. M.

VER. 18. *Was moved*; as the Syr., Arab., Junius, &c. represent the matter. Others render the Heb. in a different sense: “she moved him to ask of her father a field, and she lighted off her ass, and Caleb said unto her,” &c., which seems very abrupt, as she herself is represented as soliciting for the favour in the next verse, instead of her husband. The Chaldee supposes that she was restrained by natural modesty from preferring the petition; but when Othoniel refused to do it, or was denied what he requested, she took courage and asked herself. The sense of the Vulgate seems more natural, (C.) as the husband might easily suppose that she would have greater influence with her father. H.—*Sighed*. The original term is found only in this history, and in that of the death of Sisara, Judg. iv. 21. Sept. “she cried out.” Others translate, “she remained fixed,” M.) or “she waited sitting on the ass,” till she had obtained her request.

VER. 19. *Blessing*, or “favour, present,” &c. 1 Kings xxv. 27. C.—*And dry*.

34 And Zanoe, and Engannim, and Taphua, and Enaim.
35 And Jerimoth, and Adullam, Socho, and Azeca,
36 And Saraim, and Adithaim, and Gedera, and Gederahaim: fourteen cities, and their villages.

37 Sanan, and Hadassa, and Magdal gad,

38 Delean, and Masepha, and Jecthel,

39 Lachis, and Bascath, and Eglon,

40 Chebon, and Leheman, and Cethlis,

41 And Gideroth, and Bethdagon, and Naama, and Macea: sixteen cities, and their villages.

42 Labana, and Ether, and Asan,

43 Jephtha, and Esna, and Nesib,

44 And Ceila, and Achzib, and Maresa: nine cities, and their villages.

45 Accaron, with the towns and villages thereof.

46 From Accaron, even to the sea: all places that lie towards Azotus, and the villages thereof.

47 Azotus, with its towns and villages. Gaza, with its towns and villages, even to the torrent of Egypt, and the great sea, that is the border thereof.

48 And in the mountain: Samir, and Jether, and Socoth,

49 And Danna, and Cariath-senna, that is Dabir:

50 Anab, and Istemo, and Anim,

51 Gosen, and Olon, and Gilo: eleven cities, and their villages.

52 Arab, and Ruma, and Esaan,

53 And Janum, and Bethaphua, and Apheca,

54 Athmatha, and Cariath Arbe, this is Hebron, and Sior: nine cities, and their villages.

55 Maon, and Carmel, and Ziph, and Jota,

56 Jezrael, and Jucadam, and Zanoe,

57 Accain, Gabaa, and Thamna: ten cities, and their villages.

58 Halhul, and Bessur, and Gedur,

59 Mareth, and Bethanoth, and Eltecon: six cities, and their villages.

This is a further explanation of *southern*; as the lands in that situation being exposed to the sun-beams, in Palestine, are often destitute of sufficient moisture, which is the cause of the sterility of Mount Hebal, &c.—*Watered* and *gross* ad Heb. “springs of water, and he gave her the upper springs and the lower springs.” Aquila leaves *springs* untranslated. H.—*Golgot*. Sept. “Golathmain, and the upper Golath,” &c. Sym. translates, “possession on the high places.” Judg. i. C.

VER. 25. *New Asor*, to distinguish it from the capital of Jabin, in the north. This was dependent on Ascalon. Euseb.—Heb. “and Hazor, Hadatta, and (or) Kerioth (‘the towns’) of Hezron, which is Hazor.” The Sept. only specify the same town of Asor by different names. There was one towards Arabia. Num. xi. 35.

VER. 28. *Bersabee*, noted for the residence of Abraham, &c.

VER. 31. *Siceleg*. The Philistines kept possession of it till king Achis gave it to David; and it continued afterwards the property of the kings of Juda.

VER. 32. *Villages*. Twenty-nine of the former cities were of greater note; the six, or taking in the three belonging to Caleb, the nine others which are mentioned, (C.) were only *villages*. M.

VER. 33. *Plains*. Heb. *Schephalta*, near Eleutheropolis. Chap. x. 40.—*Estaol* was afterwards given to Dan. Samson was buried near it and *Sarea* Judg. xvi.

VER. 36. *Fourteen*. One of those mentioned above may have been a village. M.

VER. 44. *Ceila*, which David took from the Philistines, and where he was nearly betrayed into the hands of Saul, 1 Kings xxii.

VER. 55. *Carmel*. Not where Elias dwelt, but a city and mountain ten miles east of Eleutheropolis. Nabal rendered it famous by his imprudence, (1 Kings xxv.,) and Saul by a triumphal arch, 1 Kings xv. 12.

VER. 58. *Bessur*. About twenty miles from Jerusalem, fortified by Simon, 1 Mac. xiv. 33.

VER. 59. *Eltecon*: given afterwards to the tribe of Dan, (chap. xix. 44,) and then to the Levites. Chap. xxi. 13. The Alex. Sept. here add many cities, which are omitted in Heb. C.—“Theco and Ephrata, (this is Bethlehem,) and Phagor, and Artam, and Koulon, and Tatami, and Sore, and Karen, and Gallim, and



60 Cariathbaal, the same is Cariathiarim, the city of woods, and Arebba: two cities, and their villages.

61 In the desert Betharaba, Meddin, and Sachacha,

62 And Nebsan, and the city of salt, and Engaddi: six cities, and their villages.

63 But the children of Juda could not destroy the Jebusite, that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda, in Jerusalem, until this present day.

CHAP. XVI.

The lot of the sons of Joseph. The borders of the tribe of Ephraim.

AND ^athe lot of the sons of Joseph fell from the Jordan over against Jericho, and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

2 And goeth out from Bethel to Luza: and passeth the border of Archi, to Atharoth:

3 And goeth down westward, by the border of Jephleti, unto the borders of Bethoron the nether, and to Gazer: and the countries of it are ended by the great sea:

4 And Manasses and Ephraim, the children of Joseph, possessed it.

5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east, was Atharoth-addar unto Bethoron the upper.

6 And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo; and passeth along on the east side to Janoe:

7 And it goeth down from Janoe into Atharoth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.

8 From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most

^a A. M. 2560.—^b A. M. 2560.

Baither, and Manocho, eleven cities, and their villages." H. See S. Jer. in Mic. v. 1. C. Deut. xxvii. 4.—Dr. Wall says, "these cities were doubtless in the Heb. copy of the Sept.," and "they are of such a nature that it is scarcely possible to think them an interpolation." The former critic thinks "the omission in the Heb. was occasioned by the word *villages* occurring immediately before, and at the end of the words thus omitted; and indeed the same word occurring in different places has been the cause of many and great omissions in the Heb. MSS. He thinks it less likely that the Jews should have *designedly* omitted Bethlehem here, because that place is mentioned as belonging to Juda, in several other parts of Scripture." But is Ephrata ever joined with it, except in this passage, and in the text of Micheas? "And, therefore, though this remarkable omission was probably owing, at first, to some transcriber's mistake, its not being reinserted might be owing to the reason specified by S. Jerom, out of malice to Christianity." Kennicott, 2 Diss. 56.—S. Jerom will not decide absolutely whether the Jews have erased these cities, or the Sept. have inserted them. As he undertook to translate the Hebrew as he found it, he has not admitted these cities into his translation, though there seems to be abundant reason for supposing that they are genuine. H.

VER. 62. *Salt.* Bonfrere supposes it is Segor, which was preserved for Lot's sake.—*Engaddi*, which was famous for its balm and palm trees, in the desert of Jericho. Solin. 35.—We may here remark, that in the preceding catalogues many towns are repeated, like *Zanoe*, (ver. 34, and 56,) and others are left out. Some are also afterwards attributed to other tribes. Hence some have inferred that alterations have been made in the original copies. But we may rather believe that the reason of these variations is because the cities were parcelled out among the ten families of Juda, (1 Par. ii. 3,) as was the case in the distribution of land to Manasses (chap. xvii. 2); and hence the same cities were sometimes given to two different families. C.

VER. 63. *Jerusalem.* The Benjamites claimed the northern part of this city (H.), and they did not drive out the Jebusites, but lived with them. Judg. i. 21. The tribe of Juda had burnt a part of the city, ib. ver. 8. But it seems the Jebusites kept their hold, (C.) at least in the citadel, (H.) and frequently in the lower town, till they were entirely banished by David, 2 Kings v. 7. See Judg. xix. 1. C.

CHAP. XVI. VER. 1. *Joseph.* The double portion is given to him, as Ruben forfeited his birth-right. Chal. W.—*Waters*; or the celebrated fountain, which renders the territory so fruitful, and which was made sweet by Eliseus casting

salt sea. This is the possession of the tribe of the children of Ephraim, by their families.

9 And there were cities with their villages, separated for the children of Ephraim, in the midst of the possession of the children of Manasses.

10 And the children of Ephraim slew not the Chanaanite, who dwelt in Gazer: and the Chanaanite dwelt in the midst of Ephraim until this day, paying tribute.

CHAP. XVII.

The lot of the half tribe of Manasses.

AND ^bthis lot fell to the tribe of Manasses, (for he is the first-born of Joseph,) to Machir, the first-born of Manasses, the father of Galaad, who was a warlike man, and had for possession Galaad and Basan :

2 ^cAnd to the rest of the children of Manasses, according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida; these are the male children of Manasses, the son of Joseph, by their kindreds.

3 ^dBut Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, had no sons, but only daughters: whose names are these, Maala, and Noa, and Hegla, and Melcha, and Thersa.

4 And they came in the presence of Eleazar, the priest and of Josue, the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them, according to the commandment of the Lord, a possession amongst the brethren of their father.

5 And there fell ten portions to Manasses, beside the land of Galaad and Basan, beyond the Jordan.

6 For the daughters of Manasses possessed inheritance

^e Num. xxvi. 30.—^d Num. xxvii. 1, and xi. 36.

salt into it, 4 Kings ii. 19.—*Wilderness of Bethaven.* Chap. xviii. 12, and viii. 14 C.—Which is not to be referred to *wilderness*, but to the word *lot*. Masius. M.

VER. 2. *To Luza.* The Vulg. reads *Bethel Luza*, which may be supposed to be two names (chap. xviii. 13. H.) for the same city. M. Gen. xxviii. 29.—Bethel was probably the country, (C.) or mountain, (H.) to the east of Luza, on the frontiers of Benjamin and of Ephraim; for which reason it is sometimes attributed to both.

VER. 3. *Nether.* See chap. x. 11. The upper Bethoron was of much less note, near the Jordan.—*Gazer* was in the vicinity of *Azotus*, 1 Mac. xiv. 34; chap. x. 33. C.

VER. 4. *Possessed it, or divided the country between them.* The territories of Ephraim are henceforward described to the end of the chapter. M.

VER. 6. *Looke^t to the north, &c.* The meaning is, that the border went towards the north, by *Machmethath*; and then turned eastward to *Thanath-selo*. Ch.—*Borders.* It should be *terminus*. “The border turneth eastward.” Sept. Bonfrere.—*Janoe*, twelve miles east of Sichem. Euseb. 4 Kings xv. 29.

VER. 8. *Reeds.* Sept. “of Cana.” The vale belonged to Manasses, but the cities were ceded to Ephraim, ver. 9; chap. xvii. 19. The limits of these two tribes are very confused. C.—*Most salt.* The epithet is not found in Heb. or Sept., (C.) and Serarius thinks it has crept in here by mistake. M.

VER. 10. *Gazer.* It is not certain when the Ephraimites rendered this city tributary, or when it threw off the yoke. The king of Egypt afterwards conquered it, and gave it with his daughter to Solomon. Chap. x. 33. C. See Judg. i. 29.—The negligence of Ephraim was contrary to God's order. Exod. xx. M.

CHAP. XVII. VER. 1. *Born.* Machir was the only son of Manasses. But the Scripture uses the word *first-born* for such, as it does for our Saviour. Matt. i. M.—If Machir was living when Moses assigned the territory to the half tribe of Manasses, he must have been a hundred and eighty years old. C.—But he probably received the inheritance only in his posterity. H.

VER. 2. *Children* here comprises grandchildren, &c. These who are specified sprang from Galaad or from Jair, as they all dwelt on the east side of the Jordan. 1 Par. v. 23, and vii. 14. C.

VER. 5. *Jordan.* Some of the families, which had possessions there already, were permitted to have a share on the west side also. Here Manasses had ten portions, *schænus*, or cords, which Herodotus (ii. 6) reckons to contain each sixty stadia; so that he would have six hundred stadia, (C.) or at least half of that quantity. Chap. xv. 58. Herod. ii. H.



in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

7 And the border of Manasses was from Aser, Machmethath, which looketh towards Sichem : and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses, and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses : the border of Manasses is on the north side of the torrent, and the outgoings of it are at the sea :

10 So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both ; and they are joined together in the tribe of Aser, on the north, and in the tribe of Issachar, on the east.

11 And the inheritance of Manasses, in Issachar and in Aser, was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof : the inhabitants also of Endor, with the villages thereof : and in like manner the inhabitants of Thenac, with the villages thereof : and the inhabitants of Mageddo, with their villages : and the third part of the city of Nopheth.

12 Neither could the children of Manasses overthrow these cities, but the Chanaanite began to dwell in his land.

13 But after that the children of Israel were grown strong, they subdued the Chanaanites, and made them their tributaries, and they did not kill them.

14 And the children of Joseph spoke to Josue, and said : Why hast thou given me but one lot and one por-

* A. M. 2560.

VER. 7. *Aser* was contiguous to *Machmethath*, fifteen miles from Sichem, towards Scythopolis. S. Jerom. C.—The limits of Manasses are described from the south, where he joins Ephraim. Chap. xvi. 6. C.

VER. 8. *Taphua*; which city, though situated in the territory of Manasses, belonged to Ephraim, (W.) as the Heb. intimates.

VER. 10. *East*. These two tribes are contiguous to the tribe of *Joseph*, taken all together, ver. 14. M.—*Aser* extended as far as Mount Carmel, which was not far from *Dor*, a city of Manasses, ver. 11; chap. xix. 26. The tribes of Issachar and of Zabulon seem, indeed, to come between Manasses and Aser ; so that we might say, that the tribe of Joseph finding itself too much straitened, was forced to seek for more room in the cities of the other tribes, which we find it really inhabited, ver. 11. We might avoid all difficulties by translating “they invaded (or made an irruption into) the tribe of Aser,” &c., as the Heb. will allow. Thus Dan conquered Lais, which lies at so great a distance from its own portion, and the tribes of Juda and Simeon were frequently intermixed. C.

VER. 11. *In Aser*. The following towns were upon the frontiers of these two tribes, (M.) or they properly belonged to them respectively. But the children of Manasses took possession of them, after conquering, by degrees, the former inhabitants, who were suffered to live among them, as the Jebusites were for some time at Jerusalem. Chap. xv. 63. H.—*Bethsan*, or Scythopolis, as it was called by the Greeks, after the Scythians had invaded those countries, (Herod. i. 105,) A. M. 3391, almost one hundred years from the destruction of the kingdom of Israel. Bethsan was situated to the south of the sea of Tiberias, six hundred stadia from Jerusalem (2 Mac. xii. 29); that is, about thirty-seven leagues, (C.) or one hundred and eleven miles. H.—*Dor*, nine miles north of Cæsarea.—*Endor*, “the fountain of Dor,” four miles south of Mount Thabor. Euseb.—Here Saul consulted the witch, 1 Kings xxxviii. 7.—*Thenuc*, near Legion, and the torrent of Cisson, where Barac gained a victory. Judg. v.—*Nopheth* means “a canton,” and thus Manasses may have had three portions of land round the three aforesaid cities, in which sense it is translated. Chap. xi. 2. C. Masius.—But Serarius takes Nopheth to mean a city, (M.) agreeably to the Sept., “the third part of Naphetha, and its villages.” H.—The other two parts of the city might be occupied by Zabulon. Bonfrere.—No mention is made of Nopheth. Judg. i. 27. H.

VER. 12. *Cold*, because they would not. Judg. i. 27. The children of Manasses took these cities ; but not putting the inhabitants to death, the latter got possession again, as was the case with respect to many other cities taken (C.) and destroyed (H.) by Josue. Heb. “the Chanaanite consented to dwell,” &c. The Israelites spared their lives on their paying tribute ; and this prevarication

tion to possess, whereas I am of so great a multitude, and the Lord hath blessed me ?

15 And Josue said to them : If thou be a great people, go up into the woodland, and cut down room for thyself, in the land of the Pherezite and the Raphaims : because the possession of Mount Ephraim is too narrow for thee.

16 And the children of Joseph answered him : We cannot go up to the mountains, for the Chanaanites that dwell in the low lands, (wherein are situate Bethsan, with its towns, and Jezrael, in the midst of the valley,) have chariots of iron.

17 And Josue said to the house of Joseph, to Ephraim and Manasses : Thou art a great people, and of great strength, thou shalt not have one lot only :

18 But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in : and mayst proceed farther, when thou hast destroyed the Chanaanite, who, as thou sayst, hath iron chariots, and is very strong.

CHAP. XVIII.

Surveyors are sent to divide the rest of the land into seven parts, for the other seven tribes. The lot of Benjamin.

A ND all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

3 ^bAnd Josue said to them : How long are you indolent and slack, and go not in to possess the land which the Lord, the God of your fathers, hath given you ?

4 Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark

* A. M. 2561, A. C. 1443.

was the cause of their being afterwards reduced to submit to the yoke of these nations. C. Judg. ii. 20 ; Deut. xx. 16. M.—The Chanaanite dwelt with Manasses for a time (W.) ; perhaps they were never wholly expelled. H.

VER. 14. *Spoke*. Sept. “contradicted Josue.” In effect, they spoke with a good deal of emotion.—*Portion*. Heb. “cord.” C.

VER. 16. *Iron*, armed with scythes, who will obstruct our passage to the mountains, as we dare not encounter them in the open field. H. 4 Kings xx. 23.—Heb. “the hill is not enough for us (or it will not be found, or be attacked by us) and all the Chanaanites,” &c. C.—Sept. “the mountain of Ephraim will not contain us ; all the Chanaanites who dwell in the land of Emek, (or of the valley,) in Bethsan, and its villages, and in the vale of Jezrael, have chosen cavalry and iron.” H.—They are invincible. C.—*Valley*, extending about 10,000 paces from Bethsan to Legion. Jezrael was in the middle of it, and is attributed to Issachar Chap. xix. 18. But it was probably on the frontiers of Manasses, who seems to have spoken as if it would belong to the first who had driven out the Chanaanites.

VER. 18. *Mountain*, probably of Gelboe, as that of Ephraim was not sufficient, ver. 15. Gelboe extended almost as far as Bethsan, and it would afford a fine opportunity of attacking the nations below. C.

CHAP. XVIII. VER. 1. *Silo* was delightfully situated, about the midst of the country, twelve miles south of Sichem. Hither the Israelites removed with the ark from Galgal after having had their camp in the latter place seven years at least ; the Jews say fourteen. But Josue might reproach the Israelites for their indolence, (ver. 3,) without waiting seven years after the country was divided.—*Tabernacle*. It is supposed that this tabernacle continued at Silo till the days of Samuel. The ark was certainly in it till the Israelites unfortunately sent it into the camp, where it was taken by the Philistines. When they sent back the ark it was deposited at Gabaa, and not in the tabernacle, which was at Silo. Then it was sent to Nobe. We find that the tabernacle was at Gabaon some time after the ark was translated to Jerusalem. C.

VER. 3. *Slack*. These seven tribes had been accustomed to live in indolence, having their food provided for them in a miraculous manner. They were perhaps afraid lest, if the army of Israel should be divided, the different tribes would be too weak to make head against the enemy. C.—Josue had, however, made all things easy, and they might at their leisure conquer the few towns which yet remained in the hands of the Chanaanites, if they had not cherished this indolent disposition, which was so displeasing to God, and brought upon them so many evils. H.

VER. 4. *Tribe* : it is not clear whether any but these seven were concerned.—*Out*. Josephus says that people well skilled in geometry accompanied them. C.—



it out according to the number of each multitude: and bring back to me what they have marked out.

5 Divide to yourselves the land into seven parts: let Juda ^{be} in his bounds on the south side, and the house of Joseph on the north.

6 The land in the midst between these, mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the Lord your God.

7 For the Levites have no part among you; but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses, have already received their possessions beyond the Jordan eastward: which Moses, the servant of the Lord, gave them.

8 And when the men were risen up, to go to mark out the land, Josue commanded them, saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the Lord, in Silo.

9 So they went: and surveying it, divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp, in Silo.

10 And he cast lots before the Lord, in Silo, and divided the land to the children of Israel, into seven parts.

11 And first came up the lot of the children of Benjamin, by their families, to possess the land between the children of Juda and the children of Joseph.

12 And their border northward was from the Jordan: going along by the side of Jericho on the north side, and thence going up westward to the mountains, and reaching to the wilderness of Bethaven,

13 And passing along southward by^a Luza, the same is Bethel: and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Bethoron:

14 And it bendeth *thence*, going round towards the sea, south of the mountain that looketh towards Bethoron to the south-west: and the outgoings thereof, are into Cariathbaal, which is called also Cariathiarim, a city of the children of Juda. This is their coast towards the sea, westward.

15 But on the south side, the border goeth out from part of Cariathiarim, towards the sea, and cometh to the fountain of the waters of Nephtoa:

^a Gen. xxviii. 19.

They had to mark out seven portions of land, which might suffice for these remaining tribes, (H.) who would receive them by lot, to take away all cause of discontent. They still received according to their numbers. Num. xxvi. 54. W.

VER. 5. *North*, with respect to Silo. Juda had taken possession of his territory, as well as the tribes of Joseph.

VER. 6. *The land in the midst between these, mark ye out into seven parts*: that is to say, the rest of the land, which is not already assigned to Juda or Joseph. Ch.—For we must not suppose that Joseph occupied the most northern parts of the country, so as, with Juda on the south, to enclose all the other tribes. H.—Heb. “As for you, you shall describe the land into seven parts.” C.—Only the tribe of Benjamin was between these two tribes, (ver. 11,) so that Serarius thinks that *mediam* has been substituted for *aliam*, “the other.” M.

VER. 7. *Priesthood*, and the rights attached to it, tithes, &c. C.—It was not therefore necessary to make eight portions. M.

VER. 9. *Book*. Heb. “described it, according to the cities, into seven parts, in a volume,” (H.) or table, resembling a map. The ancients commonly wrote on boards covered with wax, and engraved on stone, lead, &c.

VER. 12. *Bethaven*, or *Bethel*. Josephus says (Ant. v. 3) that the territory of Benjamin extended as far as the Mediterranean: but it only went to Ataroth, ver. 13. M.

VER. 15. *Sea*, on the west. H.—The northern limits of Juda form the southern ones of Benjamin, only here Josue proceeds in a contrary direction, from west to east. M. See chap. xv. 5—8.

VER. 16. *Part*. Heb. “end, or summit.” C.—That is, &c., an explication added by S. Jerom.

VER. 18. *Hills*. Heb. *Gelilot*, “the limits,” (C.) or Galgal on the road to

16 And it goeth down to that part of the mountain, that looketh on the valley of the children of Ennom: and is over against the north quarter, in the furthermost part of the valley of Raphaim, and it goeth down into Geennom, (that is the valley of Ennom,) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

17 Passing *thence* to the north, and going out to Ensesmes, that is to say, the fountain of the sun:

18 And it passeth along to the hills that are over against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Boen, the son of Ruben: and it passeth on the north side to the champaign countries, and goeth down into the plain,

19 And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the most salt sea, at the south end of the Jordan,

20 Which is the border of it on the east side. This is the possession of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho, and Bethhagla, and Vale-Casis,

22 Betharaba, and Samaram, and Bethel,

23 And Avim, and Aphara, and Ophera,

24 The town Emona, and Ophni, and Gabee: twelve cities, and their villages.

25 Gabaon, and Rama, and Beroth,

26 And Mesphe, and Caphara, and Amosa,

27 And Recem, Jarephel, and Tharela,

28 And Sela, Eleph, and Jebus, which is Jerusalem, Gabaath, and Cariath: fourteen cities, and their villages. This is the possession of the children of Benjamin by their families.

CHAP. XIX.

The lots of the tribes of Simeon, Zabulon, Issachar, Aser, Nephtali, and Dan. A city is given to Josue.

A ND the second lot came forth for the children of Simeon by their kindreds: and their inheritance was

2 In the midst of the possession of the children of Juda: Bersabee, and Sabee, and Molada,

3 And Hasersual, Bala, and Asem,

Jerusalem from Jericho, and different from that where the Israelites encamped chap. xv. 7.—*Adommim* is a narrow pass in the vicinity, much infested with robbers.—*Abenboen*. The explication is alone given. Chap. xv. 6.—*Plain*. Sept. “and it shall pass by Betharaba, on the south from the north, and it shall descend.” Grabe supplies “to Araba;” or the plain desert country. H.—*Betharaba* is, in effect, mentioned as one of the cities of Benjamin, (ver. 22,) as it had before been assigned to Juda, (C.) being inhabited by both tribes. H.

VER. 19. *Towards (contra lingua)* “the bay on the north,” &c. H.—There is another on the south. Chap. xv. 2.

VER. 24. *Ophni*, the Gophna so celebrated in latter times, fifteen miles from Gabaa. S. Jerom attributes it to Ephraim, as perhaps it was chiefly inhabited by people of that tribe.—*Gabee*. The wickedness of its citizens almost involved the whole tribe in destruction. Judg. xix. It was twenty miles north of Jerusalem. Joseph. v. 2.

VER. 26. *Mesphe*, where Samuel assembled the people, 1 Kings vii. 5. It was regarded as a place of devotion while the temple was in the hands of the profane. 1 Mac. iii. 46.

VER. 28. *Jebus*. The city was called Salem in the days of Abraham. Gen. xiv. 18; Psal. lxxv. 3. S. Jerom supposes that Melchisedec resided near Scythopolis, at Salem. Gen. xxxiii. 17, ep. ad Evang. Usher thinks he lived at *Salem* Johr. iii. 23. C.

CHAP. XIX. VER. 2. *Juda*. Thus was verified the prediction of Jacob that Simeon and Levi, who had been too much united for the destruction of Sichem, should be scattered among their brethren. Gen. xxxiv., and xlxi. 6. The tribe of Simeon was not very numerous. Num. xxvi. 14. Yet all his cities are not here enumerated, but only such as served to point out the limits. The lot of Simeon



4 And Eltholan, Bethul, and Harma,
5 And Siceleg, and Bethmarchaboth, and Hasersusa,
6 And Bethlebaoth, and Sarohen: thirteen cities, and their villages:

7 Ain, and Remmon, and Athor, and Asan: four cities, and their villages:

8 And all the villages round about these cities to Baalath Beer Ramath, to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in the midst of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

11 And it went up from the sea, and from Merala, and came to Debbaseth: as far as the torrent, which is over against Jeconam.

12 And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth, and ascendeth towards Japhie.

13 And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephthahel,

15 And Cateth, and Naalol, and Semeron, and Jedala, and Bethlehem: twelve cities and their villages.

16 This is the inheritance of the tribe of the children of Zabulon, by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael, and Casaloth, and Sunem.

19 And Haphraim, and Seon, and Anabarath,

was not in the centre of Juda, but only within his limits, (C.) either on the south, (Cellarius,) or on the west side, (C.) or on both. H.—*And Sabee*. This is the same town with the preceding, otherwise there would be fourteen instead of thirteen, ver. 6. M.

VER. 11. *From the sea*. Heb. “towards the sea.” Bonfrere asserts that Zabulon did not extend quite to the shore of the Mediterranean. Chap. xvii. 10. C.—*Torrent*, near Sidon, which some call the river Belus or Papis. Plin. v. 19.

VER. 13. *Gethhepher*, the birth-place of Jonas, 4 Kings xiv. 25. See chap. xii. 17.

VER. 15. *Bethlhem*, very different from that of Juda.—*Twelve*. Nineteen are mentioned, but some of them belonged to other tribes, (C.) or were not properly cities. M.—All the towns of Zabulon are not specified. C.

VER. 17. *Issachar*. The reason why he has been placed after his younger brother, Zabulon, both here and in the blessing of Jacob, is not known.

VER. 18. *Jezrael*. This was a city of the first note, (M.) situated in the vale between Mount Hermon and Gelboe, having Bethsan on the east.—*Sunem*, where Eliseus raised the child to life, five miles south of Thabor. S. Jerom.—Here the Philistines were encamped the day before the battle in which Saul was slain and Israel dispersed, 1 Kings xxviii. 4. C.

VER. 20. *Rabboth*. These four cities formed the western boundary, though Serarius observes, this tribe extended as far as the Mediterranean, being in possession of Carmel, which lay close to the shore. M.

VER. 21. *Engannim*, called Enam, 1 Par. vi. 73.—*Enhadda*. There was nother town of this name, ten miles from Eleutheropolis. C.—This and the four following towns lay on the north of Issachar. M.—*Bethsames*, “the house of the sun.” Juda and Nephtali had also a Bethsames.

VER. 26. *Carmel*, so famous for the miracles of Elias, 3 Kings xviii. 20. Josephus (Bel. ii. 17) places it one hundred and twenty stadia south of Ptolemais. This range of mountains extended northward through the tribes of Issachar and of Zabulon. Pliny (v. 17) speaks of a promontory and of a town of this name. Carmel means “the vineyard of the Lord,” or the excellent vineyard, &c. It was so rich and beautiful as to become proverbial. The city which was built upon this mountain, and which Pliny calls by the same name, was formerly styled Ecbatana. The oracle had denounced to Cambyses that he should die at Ecbatana, and he concluded that the city of Media was meant; but it was “that of Syria,”

20 And Rabboth, and Cesion, Abes.

21 And Rameth, and Engannim, and Enhadda, and Bethphases.

22 And the border thereof cometh to Thabor, and Sehesima, and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath, and Chali, and Be-ten, and Axaph,

26 And Elmelech, and Amaad, and Messal: and it reacheth to Carmel by the sea, and Sihor, and Labanath.

27 And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jeph-thael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran, and Rohob, and Hamon, and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city of Tyre, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

30 And Amma, and Aphec, and Rohob: twenty-two cities and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their villages.

32 The sixth lot came out to the sons of Nephtali by their families:

33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their outgoings unto the Jordan:

34 And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

says Herodotus, (iii. 64,) where he died.—*Labanath*. Heb. leaves out the con junction.—*Sihor* means a “troubled” river, (chap. xiii. 3,) or brook, which probably ran near the white promontory mentioned by Pliny, (v. 19,) near Tyre. *Labanath* signifies “white.”

VER. 27. *Bethdagon*. “The temple of Dagon, or of the fish,” different from the town of Juda. Chap. xv. 41.—*Zabulon*, a city which took its name from the tribe, and separated Ptolemais from Judea. Joseph. Bel. ii. 37.—*Left*; that is, the north side of Cabul.

VER. 28. *Rohob*, on the northern extremity of the land. Num. xiii. 22. It was assigned to the Levites. But the tribe of Aser never drove out the Chanaanites. Judg. i. 31.—*Cana*, where Christ wrought his first miracle, about twenty-three miles west of Tiberias, as we may gather from Josephus. (*Vita*) Cellarius.—Some would admit another Cana nearer Sidon.

VER. 29. *Horma*. Heb., Sept., &c., *Rama*, “a height.”—*Of Tyre*. When this city was founded is wrapped up in obscurity. It was a colony of Sidon. Isa. xxiii. 12. Old Tyre was on the continent; the new city was built in an island, where the temple of Jupiter Olympius formerly stood. Whether Nabuchodonosor besieged the Old or the New Tyre, soon after he had taken Jerusalem, authors are not agreed. S. Jerom (in Eze. xxviii.; Amos i., &c.) seems to think that he attacked the new city; whereas Marsham believes that it was built only after the other had fallen a prey to the arms of the Chaldees. It was only five or seven hundred paces from the continent.—*Portion*. Heb. “from the coast to Achzib,” which is the same town as Ecdippe, south of Tyre, and nine miles from Ptolemais. C.

VER. 30. *Amma*; perhaps on Mount Amana, a part of Libanus. Cant. iv. 8. For though the Israelites had possession of these parts only a short time, they had a right to them, and to the countries as far as the Euphrates and Pelusium. Sept. read, “Akom or Archob,” (C.) in some copies, though the Alexandrian agrees with the Vulg. H.—*Aphec*, beyond Antilibanus, from which city the Israelites could not drive the Chanaanites. Judg. i. 31. Here the kings of Syria assembled their forces to attack the people of God, 1 Kings xx. 26.—*Twenty-two*. More are mentioned above, but some might belong to other tribes.

VER. 33. *Heleph* seems to have been on the north-eastern limits of Nephtali. The cities on the Jordan southwards, as far as Genesareth, are specified. H.

VER. 34. *Juda* was in possession of the southern parts of the Jordan, as



35 And the strong cities *are* Assedim, Ser, and Emath, and Reccath, and Cenereth,

36 And Edema, and Arama, Asor,

37 And Cedes, and Edrai, Enhasor,

38 And Jeron, and Magdalel, Horem, and Bethanath, and Bethsames : nineteen cities and their villages.

39 This is the possession of the tribe of the children of Nephtali, by their kindreds, the cities and their villages.

40 The seventh lot came out to the tribe of the children of Dan by their families :

41 And the border of their possession was Saraa, and Esthaol, and Hirsemes, that is, the city of the sun.

42 Selebin, and Aialon, and Jethela,

43 Elon, and Themna, and Acron,

44 Elthece, Gebbethon, and Balaath,

45 And Jud, and Bane, and Barach, and Gethremmon :

46 And Mejaron, and Arecon, with the border that looketh towards Joppe,

47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it : and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.

48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.

49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue, the son of Nun, in the midst of them,

50 According to the commandment of the Lord, the city which he asked for, Thamnath Saraa in Mount Ephraim : and he built up the city, and dwelt in it.

51 These are the possessions, which Eleazar, the priest, and Josue, the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

^a A. M. 2562, A. C. 1442.—^b Num. xxxv. 10;

Nephtali had the northern, so that by means of navigation they might enjoy the riches (C.) of each other, and of the other tribes. H. Deut. xxxiii. 23.

VER. 35. *Ser.* The Sept. seem to have read rather differently. “And the fortified, or walled cities of the Tyrians, Tyre and Emath, (and) Rekkath,” &c. H.—*Assedim* may be the name of a people. The situation of *Ser* is also unknown. —*Emath* is the famous Emesa. Num. xiii. 22. C.—*Tyre*, &c. belonged to Aser, and not to Nephtali, as the Sept. might insinuate. But Emesa would be within the borders of the latter. H.—*Cenereth*, the lake of that name, as S. Jerom says that the city of Cenereth was Tiberias, on the southern extremity of the lake, whereas Nephtali possessed only the northern part. C.

VER. 36. *Arama.* Heb. “Rama.”—*Asor*, the capital of Jabin. Chap. xi. 1.

VER. 37. *Enhasor*, “the fountain of Asor,” or Daphne, a delightful spot resembling the famous suburbs of Antioch. Joseph. Bel. iv. init.

VER. 38. *Bethanath*, “the house of poverty,” is Betanea, fifteen miles from Caesarea. Eus.—*Nineteen*. Twenty-three places are mentioned. But some might only be villages, &c. Chap. xv. 62.

VER. 41. *Sun.* Some suppose that it is the same with Bethsames of Juda, which was ceded to the Levites. C.—Dan lay on the west of Juda. H.

VER. 42. *Selebin*, where the Amorrhites maintained themselves. Judg. i. 35.

VER. 43. *Themna*; the Thamna of the tribe of Juda. Chap. xv. 10.—*Acron*, or *Accaron*.

VER. 44. *Elthece*, or *Elthecon* of Juda, given to the Levites. All the three tribes might dwell in it.

VER. 45. *Barach.* Heb. “Bene-barac,” or “Jud, of the sons of Barac.”

VER. 46. *Mejaron*, “the waters of Jarcon” and *Arecon*, were near *Joppe*. C.

VER. 47. *There.* Heb. “and the limits of Dan went out from them. They were not able to keep the cities in subjection; so that, finding themselves too much confined, they sought for fresh settlements at Lesem; or, their borders were known by these cities through which they passed, (C.) though most of them had been already assigned to the tribe of Juda. M.—*Dan*. This city was not Peneas, or Caesarea, but the utmost boundary of Palestine on the north, as

A ND the Lord spoke to Josue, saying: Speak to the children of Israel, and say to them:

2 Appoint cities of refuge, “of which I spoke to you by the hand of Moses:

3 That whosoever shall kill a person unawares may flee to them: and may escape the wrath of the kinsman, who is the avenger of blood:

4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things, as prove him innocent: and so they shall receive him, and give him a place to dwell in.

5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before.

6 And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.

7 And they appointed Cedes in Galilee, of Mount Nephtali, and Sichem in Mount Ephraim, and Cariatharbe, the same is Hebron in the mountain of Juda.

8 And beyond the Jordan to the east of Jericho, “they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

9 These cities were appointed for all the children of Israel, and for the strangers that dwelt among them: that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

Deut. xix. 2.—^c Deut. iv. 43.

Bersabee was on the south. This history is given more at large, Judg. xviii. 1. H.

VER. 50. *Lord*, by the mouth of Eleazar. Josue was content with one of the most barren parts of the country. He waits till all are provided for, showing throughout his life a pattern of moderation and disinterestedness, which render him worthy to be considered as a figure of Jesus Christ, who reduced himself to the lowest state of abjection for our sakes. C. See chap. xiv. 6. M.—*Ephraim*. It was before called *Gaas*; and the city, which Josue enlarged, lay on the north side of it. Chap. xxiv. 30; Judg. ii. 9.

CHAP. XX. VER. 3. *Of blood*, and authorized to kill the manslayer, (M.) if he find him out of one of these cities. See Num. xxxv. 6; Deut. xix. 4. Revenge was never lawful: but to prosecute offenders in the courts of justice, (C.) or agreeably to the law of God, can never deserve blame. H.—If some of the saints of the old law seem to have taken delight in revenge, their expressions must be explained in a favourable sense. David, who is accused of this crime, (C.) repels the charge with horror. Psal. vii. 5. The evils which he denounces to his adversaries were predictions of what they had reason to expect. Psal. lvii. 11; Jer. xi. 20. H.

VER. 5. *Before*. This is generally taken literally. But if sufficient proof could be brought that the contending parties were at variance, or reconciled some time before the accident happened, the person who had taken refuge would be judged accordingly. C.

VER. 6. *Fact*. Sept. “before the synagogue for judgment.” H.—Whether this took place in the same city, or where the murder was committed, (see Num. xxxv. 12, and ver. 25,) the reasons are given why the manslayer was released at the death of the high priest. C.

VER. 7. *Cedes* and *Gaulon* lay on the north, *Sichem* and *Ramoth* in the middle, *Hebron* and *Bosor* on the south of the country. H.

VER. 9. *Strangers*. The limitations of the Jews in favour of their own nation are rejected. The civil and criminal law should affect all alike, except God order it otherwise. C.

CHAP. XXI.

Cities, with their suburbs, are assigned for the priests and Levites.

THEN ^athe princes of the families of Levi came to Eleazar, the priest, and to Josue, the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel:

2 And they spoke to them in Silo, in the land of Chanaan, and said: ^bThe Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle.

3 And the children of Israel gave out of their possessions, according to the commandment of the Lord, cities and their suburbs.

4 And the lot came out for the family of Caath, of the children of Aaron the priest, out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities:

5 And to the rest of the children of Caath, that is, to the Levites, who remained out of the tribes of Ephraim, and of Dan, and the half tribe of Manasses, ten cities.

6 And the lot came out to the children of Gerson, that they should take of the tribes of Issachar, and of Aser, and of Nephtali, and of the half tribe of Manasses in Basan, thirteen cities.

7 And to the sons of Merari, by their kindreds, of the tribes of Ruben, and of Gad, and of Zabulon, twelve cities.

8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.

9 Of the tribes of the children of Juda and of Simeon, Josue gave cities: ^cwhose names are these,

10 To the sons of Aaron, of the families of Caath, of the race of Levi, (for the first lot came out for them,) ^d

11 The city of Arbe, the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

* A. M. 2562.—^b Num. xxxv. 2.—^c 1 Par. vi. 2.

CHAP. XXI. VER. 1. *The priest*, who seems to have presided, as he is always placed first. A select number of the tribe of Levi came to represent the priests and those of an inferior order; and to obtain what God had promised them. Num. xxxv. 2. There was one family of priests, who sprang from Aaron, the son of Caath. The rest of Caath's family, with the children of Gerson and Merari, were simply Levites, constituting three other families. God was pleased that they should be dispersed through Israel, that they might instruct the people both by word and by example, 1 Par. xxvi. 29. C.—Josue would not have neglected them. M.—But they were naturally solicitous to know where they were to live, as the tribes had now all received their portions. H.

VER. 3. *Gave*, by lot, ver. 4, &c. M.—Whether any changes were afterwards made, to grant more or less, in proportion to the numbers of the four families, (it seems to have been done with regard to the other tribes,) or the cities were specified in four parcels, and the priests received the first lot, the text does not explain. C.—It is also uncertain what right the Levites had to these forty-eight cities. Some say that they had only the use of them, while others maintain that the cities were their property entirely, so that no other could live there without their consent. They could sell the houses, which returned to them in the year of jubilee, if not redeemed before; but the suburbs were a common property of all the Levites, and could not be sold by any. Lev. xxv. The priests and Levites were not indeed at this time sufficiently numerous to people all these cities; and Calmet supposes that they only received as many houses as they might occupy, being supplied with more by the magistrates as their numbers increased. H.—Many of the priests and Levites chose to reside near the tabernacle, as Moses had encouraged them to do. Deut. xviii. 6. Thus Nobe became a sacerdotal city (1 Kings xxi. 1); and after the temple was built Jerusalem and its environs were the places of abode for most of the priests. C.

VER. 4. *Thirteen*. These three tribes give more cities than any of the others, because their territories were the largest. Num. xxxv. 8. Juda, in particular, had a most extensive portion allotted to him at first; so that a part was afterwards taken away to accommodate Simeon and Dan, and now so many cities are appointed for the priests, (C.) who would thus have their residence near the temple, when it should be built. H.—God ordered the lots according to the designs of his providence; and gave the priests, though so few in number, more than what fell to the share of all the rest of the family of Caath. C.—This family

12 ^d But the fields and the villages thereof he had given to Caleb, the son of Jephone, for his possession.

13 He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof: and Lobnam with the suburbs thereof,

14 And Jether, and Estemo,

15 And Holon, and Dabir,

16 And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

17 And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 And Anathoth, and Almon, with their suburbs four cities.

19 All the cities together of the children of Aaron the priest, were thirteen, with their suburbs.

20 And to the rest of the families of the children of Caath, of the race of Levi, was given this possession.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the suburbs thereof in Mount Ephraim, and Gazer,

22 And Cibsaïm, and Beth-horon, with their suburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon.

24 And Aialon and Gethremmon, with their suburbs, four cities.

25 And of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities.

26 All the cities were ten, with their suburbs, which were given to the children of Caath of the inferior degree.

27 To the children of Gerson also, of the race of Levi, out of the half tribe of Manasses, Gaulon, in Basan, *one of* the cities of refuge, and Bosra, with their suburbs, two cities.

28 And of the tribe of Issachar, Cesion, and Dabereth,

29 And Jaramoth, and Engannim, with their suburbs, four cities.

^d Supra, xiv. 14, 1 Par. vi. 56.

had in all twenty-three cities, lying south of Dor and Bethsan, and leaving the tribe of Issachar on the north. Gerson had thirteen cities among the three other northern tribes, and that of Manasses on the east side of the Jordan; while Merar had twelve, more southward on the same side, in the tribes of Gad and of Ruben, and on the west of the Jordan, in the tribe of Zabulon. Thus these two families were more intermixed. H.

VER. 12. *Possession*. Only the houses which the priests occupied were taken from him. C.—Caleb enjoyed all the dependencies of Hebron, and took the city, as he would not have been secure while the Chanaanites dwelt there. Magalians.

VER. 16. *Ain and Jeta*. Sept. of Grabe agrees with the Vulg. But the Vatican copy (H.) has, “Asa . . and Tanu.” In 1 Par. vi. 59, only *Asan and Bethsames* are mentioned. C.—As has, &c., words added by S. Jerom, or rather expressing more fully the Heb. “those” two tribes. H.

VER. 21. *One of (urbes confugii Sichem . . and Gazer)*. Lit. “Cities of refuge, Sichem, . . Gazer,” &c., as if all the Levitical cities had enjoyed this privilege, which, we have seen, (Num. xxxv. 6,) is the opinion of some. But the Heb., Sept., and Chal. read in the singular, “Sichem, a city of refuge;” and interpreters generally allow only six cities of this description. C.—See Bonfrere how the Vulg. may be vindicated. M.

VER. 22. *Beth-horon*. Grabe's Sept. adds, “the upper,” which is the received opinion. C.

VER. 23. *And of, &c.* This verse is omitted in Paralipomenon, (H.) whence we find Helon and Gethremmon (probably the same as Aialon and Beth-remmon, ver. 24) assigned to Ephraim.—*Eltheco*. See chap. xv. 59, and xix. 44.—*Gabathon* continued a long time in the hands of the Philistines. 3 Kings xv. 27.

VER. 25. *Cities*. Instead of these, *Aner and Balaam* are mentioned in Paralipomenon. C.

VER. 26. *Degree*, who were not priests. Caath is placed before his eldest brother Gerson, on account of the honour of the priesthood and of Moses. M.

VER. 27. *Refuge*. Lit. “the cities of refuge, Gaulon . . and Bosra.” See ver. 21. H.—The latter gives place to *Asteroth*, in Paral.

VER. 29. *Cities*. These are called *Cedes and Daboreth, Ramoth and Anem*, in Paralipomenon.

30 And of the tribe of Aser, Masal, and Abdon,
 31 And Helcath, and Rohob, with their suburbs, four cities
 32 Of the tribe also of Nephtali, Cedes in Galilee, *one of* the cities of refuge : and Hammoth Dor, and Carthan, with their suburbs, three cities.
 33 All the cities of the families of Gerson, were thirteen, with their suburbs.
 34 And to the children of Merari, Levites of the inferior degree, by their families, were given of the tribe of Zabulon, Jecnam, and Cartha,
 35 And Damna, and Naalol, four cities, with their suburbs.
 36 Of the tribe of Ruben, beyond the Jordan over against Jericho, Bosor in the wilderness, *one of* the cities of refuge, Misor, and Jaser, and Jethson, and Mephaath, four cities, with their suburbs.
 37 Of the tribe of Gad, Ramoth in Galaad, *one of* the cities of refuge, and Manaim, and Hesebon, and Jaser, four cities, with their suburbs.
 38 All the cities of the children of Merari by their families and kindreds, were twelve.
 39 So all the cities of the Levites within the possession of the children of Israel were forty-eight,
 40 With their suburbs, each distributed by the families.
 41 And the Lord God gave to Israel all the land that he had sworn to give to their fathers : and they possessed it, and dwelt in it.
 42 And he gave them peace from all nations round about : and none of their enemies durst stand against them, but all were brought under their dominion.
 43 Not so much as one word, which he had promised to perform unto them, was made void, but all came to pass.

CHAP. XXII.

The tribes of Ruben and Gad, and half the tribe of Manasses, return to their possessions. They build an altar by the side of the Jordan; which alarms

* A. M. 2562, A. C. 1442.

VER. 35. *Suburbs.* Paralipomenon only mentions two, *Remmono and Thabor.*
 VER. 36. *Four cities.* There are no more, though there be five names : for *Misor* is the same city as *Bosor*, which is to be observed in some other places, where the number of names exceeds the number of cities. Ch.—With regard to the 36th and 37th verses, there seems to have been great confusion in the Hebrew MSS., both ancient and modern. In some they have been totally omitted, in others only a part. H.—The famous MS. of Hillel, and the Masorets, reject them, (C.) because they had reckoned only 656 verses in Josue, and these two verses would destroy their authority. Hence they erased them wherever they might be found ; and Kimchi assures us that he never could meet with them “in any MS. (thus) corrected.” Yet the Paralipomena universally acknowledge them, (Ken.) as the context of Josue must also do, otherwise there will be only eight cities instead of twelve, and four will be wanting to complete the number of forty-eight. H.—These verses were not in the Heb. text of the Hexapla, as they are obelized in the Sept. and in the Syriac MS. of *Masius*; and yet, as they are found in the old Greek and Syriac versions, and in the Chal. paraphrase, they were probably omitted between the years 100 and 200. They are left out in several printed editions of the Heb. Bible, and even in that of Jablonski, (1699,) though in opposition to his better judgment and all the MSS. which he had consulted : *legunt omnia nostra MSS.* Michaelis (1720) reprinted this text, with some few emendations, particularly with these two verses very laudably inserted. Kennicott, 2 Diss.—In the Bened. Edit. of S. Jerom, Martianay observes, that the Heb. MSS. of S. Jerom seem to have been mutilated, for if they had admitted this 36th verse, S. Jerom would have translated it, and it would have been found in the more ancient MSS. of the Latin edition, where it is wanting. Hence this editor leaves it out. H.—In some editions of the Vulg. this verse is transposed, and placed after the cities of Gad. Louvain, R. Steph., &c.—It is therefore probable that S. Jerom found it not in Heb., but, if he inserted it, he borrowed it from the Sept. The Syriac version places these verses before the 34th and 35th. All this shows that the Heb. MSS. have not been kept with great care in this place. C.—*Jaser*, or *Jassa*, (chap. xiii. 18,) different from that ver. 37, which lay on the river of the same name, in the tribe of Gad. C

VER. 40. *Families,* the four great ones, which parcelled out the cities among the several branches. H.—The Levites were only 23,000, (Num. xxvi. 62,) yet

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the other tribes. An embassage is sent to them, to which they give a satisfactory answer.

A T the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

2 And said to them : You have done all that Moses the servant of the Lord commanded you : you have also obeyed me in all things,

3 Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren rest and peace, as he promised : return and go to your dwellings and to the land of your possession, which Moses the servant of the Lord gave you beyond the Jordan :

5 Yet so that you observe attentively, and in work fulfil the commandment, and the law which Moses the servant of the Lord commanded you : that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and serve him with all your heart, and with all your soul.

6 And Josue blessed them, and sent them away, and they returned to their dwellings.

7 Now to half the tribe of Manasses, Moses had given a possession in Basan : and therefore to the half that remained, Josue gave a lot among the rest of their brethren, beyond the Jordan to the west. And when he sent them away to their dwellings, and had blessed them,

8 He said to them : With much substance and riches, you return to your settlements, with silver and gold, brass and iron, and variety of raiment : divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manasses, returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad, the land of their possession, which they had

b Num. xxxii. 33 ; Supra, i. 18, and xlii. 8.

they receive more cities than what are specified for any other tribe. It must be observed, however, that all the cities of the different tribes are not mentioned, and the Israelites might live along with those of the tribe of Levi, ver. 3. Moreover these had only the cities, with 2000 cubits of land round them.

VER. 43. *Pass.* How then did the Chanaanites keep possession of so many places ? S. Augustine (q. 21) answers, that they were suffered to do it for the “utility and trial” of the Israelites. For the latter were not sufficiently numerous at first to cultivate all the land. God had therefore promised that the nations should not be driven out all at once, lest the country should fall a prey to wild beasts. Exod. xxiii. 20. *Masius.*—During the life-time of Josue none of them durst make head against him ; and if many of the tribes did not take possession of all their cities, it was owing to their own negligence. After this hero was no more, the natives took courage, and greatly harassed the Israelites ; but it is plain that the latter were not straitened for room while Josue lived, since they invited the other tribes east of the Jordan to come and reside with them on the west, if they thought proper. Chap. xxii. 19. C.

CHAP. XXII. VER. 1. *Time;* before the assembly broke up. The 40,000 had continued to fight along with their brethren (C.) as long as there was occasion. Now, peace being obtained, they are permitted to return to their families. H.

VER. 4. *And peace.* This is a further explication of *rest*, (H.) which alone occurs in Heb. It may denote a fixed and permanent abode. Deut. iii. 20 ; Ruth i. 9.

VER. 6. *Blessed them,* like a good magistrate, having given them a solemn admonition not to forget God, the source of all blessings. H.

VER. 8. *Riches.* Heb., Sept., &c. “cattle.”—*Brethren.* Grotius pretends that they were to keep what they had gotten. But his proofs rather show that they were to follow the ancient custom and law, which prescribed that those who had remained at home to guard the country should share the booty with those who had gone to battle, 1 Kings xxx. 24 ; Num. xxxi. 27. Some suppose that the booty was divided into equal parts, and the 40,000 would retain as much as all the rest of their brethren, who had been less exposed. The Israelites, however, made all alike, as other nations seem to have done. Exod. xv. 9, &c.

VER. 9. *Galand* here denotes all that country, (C.) as Chanaan does that of the west of the Jordan, (H.) and Ephraim, the ten tribes. C.

obtained according to the commandment of the Lord, by the hand of Moses.

10 And when they were come to the banks of the Jordan, in the land of Chanaan, they built an altar immensely great near the Jordan.

11 And when the children of Israel had heard of it, and certain messengers had brought them an account that the children of Ruben, and of Gad, and the half tribe of Manasses, had built an altar in the land of Chanaan, upon the banks of the Jordan over against the children of Israel:

12 They all assembled in Silo, to go up and fight against them.

13 And in the mean time they sent to them, into the land of Galaad, Phinees the son of Eleazar the priest,

14 And ten princes with him, one of every tribe,

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

16 Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord, the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you ^athat you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

18 And you have forsaken the Lord to-day, and tomorrow his wrath will rage against all Israel.

19 But if you think the land of your possession to be unclean, pass over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

20 ^bDid not Achan, the son of Zare, transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was *but* one man, and would to God he alone had perished in his wickedness.

21 And the children of Ruben, and of Gad, and of the half tribe of Manasses, answered the princes of the embassage of Israel:

22 The Lord the most mighty God, the Lord the most

^a Num. xxv. 3; Deut. iv. 3.

VER. 10. *Banks.* Heb. *Goliluth*, which is (chap. xiii. 2, &c.) rendered *Galilee*, *Galgal*, “limits,” &c. H.—*Chanaan*, consequently on the western banks. Vatable, however, says that the eastern country went sometimes by this name, on account of the Amorrhites having dwelt in it. Josephus (v. 1) and the Jews affirm that the altar was built on that side; and it seems natural that these tribes would erect it in their own territories, for the benefit of their children. C.—*Immensely.* Heb. “a great altar to be seen.”

VER. 12. *In Silo*, without being called, as they were all fired with a holy zeal (M.) to prevent the growth of idolatry among their brethren. H.—They knew that one altar was to be allowed (M.) in the place which the Lord should appoint. Lev. xvii. 8; Deut. xii. 5, &c. H.—God had ordered such cities as embraced idolatry among them to be exterminated. Deut. xiii. 12. C.

VER. 14. *Tribe.* Another of the tribe of Levi, and deputies from the other nine tribes, accompanied Phinees on this important occasion. The Levites were most of all concerned, as their rights seemed to be particularly invaded. H.—The princes of the tribes did not (C.) perhaps (H.) go, but only men of high rank. Kimchi says, men set over a thousand. Heb. “ten princes with him of each chief house, a prince of all the tribes of Israel, and each one head of the house of his fathers, among the thousands of Israel.” C.

VER. 16. *Lord.* Thus Phinees shows that he speaks in the name of those who still continued faithful to the Lord. He imputes the crime of apostacy to Ruben, &c., that they may declare more openly for what reason they had built this altar. M.

VER. 17. *Beelphegor.* As they lived in the country where this idol had been adored, Phinees was afraid lest they might have built the altar in his honor.

mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

23 And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace-offerings, let him require and judge:

24 And not rather with this thought and design, that we should say: To-morrow your children will say to our children: What have you to do with the Lord the God of Israel?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore you have no part in the Lord. And by this occasion your children shall turn away our children from the fear of the Lord. We therefore thought it best,

26 And said: Let us build us an altar, not for holocausts, nor to offer victims,

27 But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims and sacrifices of peace-offerings: and that your children to-morrow may not say to our children: You have no part in the Lord:

28 And if they will say so, they shall answer them: Behold the altar of the Lord, which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

29 God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the priest, and the princes of the embassage, which were with him, had heard this, they were satisfied: and they admitted most willingly the words of the children of Ruben, and of Gad, and of the half tribe of Manasses.

31 And Phinees the priest, the son of Eleazar, said to them: Now we know that the Lord is with us, because

^b Supra, vii. 1.

He reminds them what destruction that worship had brought upon all Israel. He had been particularly zealous in appeasing the wrath of God, and therefore speaks with more authority. Heb. “is not the crime of Phegor enough for us, that we should not wish to expiate it until this day?” (C.) or Prot. “is the iniquity of Peor too little for us, from which we are not cleansed until this day? (although there was a plague in the congregation of the Lord).” H.—There was reason to fear lest the Lord should punish this sin still more, as he is accustomed to do when people relapse. C.

VER. 19. *Unclean*, as being destitute of the ark, &c. The Israelites had the greatest veneration for the land which God had chosen for their habitation. Naaman loaded two mules with some of the earth.

VER. 20. *Wickedness.* Heb. “he did not expire in his sin,” (C.) but repented; (H.) or, Did he not? &c. Sept. “he did not alone die in his sin.” Chal. “but this man alone did not die in his transgression.” C.

VER. 22. *God.* In Heb. there are three terms, (C.) *Al*, *Aleim*, *Jev*, “the strong, the judge, the self-existent Being.” To him they make their appeal. Him they acknowledge in the first place, as the only true God, as they had been accused of departing from him, ver. 19. H.—They are willing to undergo any punishment if they had any evil intention. M.

VER. 23. *Sacrifice.* Heb. intimates particularly “of flour or libations.” C.

VER. 24. *To-morrow.* At any future period. H.—*Israel.* The same idea is expressed, ver. 27. *You have no part in the Lord.* You are not his peculiar people. Of this title the Israelites were always very jealous, even when they neglected the worship and covenant of the Lord. C.

VER. 31. *Lord,* who would not have failed to punish Israel for such a crime. C.

you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Gad, called the altar which they had built, Our testimony, that the Lord is God.

CHAP. XXIII.

Josue being old, admonisheth the people to keep God's commandments; and to avoid marriages, and all society, with the Gentiles, for fear of being brought to idolatry.

AND when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years:

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

4 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land, as he hath promised you.

6 Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them, neither to the right hand nor to the left:

* A. M. 2570, A. C. 1434.

VER. 32. *Into, &c., (firium Chanaan,) "of the confines of Chanaan," which is ambiguous. H.*

VER. 34. *God.* Heb. seems rather defective (C.); "called the altar, (Syriac supplies the altar of witness,) for it shall be a witness between us, that the Lord he is the God." Ed., "witness," is placed in the margin of Plantin's edit., (Kennie.) and the Prot. have inserted it in the text, though in a different character, (H.) as "it is confirmed by the Syr., Arab., and Vulg. versions." Kimchi quotes the Chal. paraphrase as having the word *seid*, "witness," twice, which, if read in two places formerly, has been lately omitted in one, as many other alterations have perhaps been made in it, in conformity to the later copies of the Hebrew text. It is still found in one Chal. MS. and in that of Masius. Between the two last words of this verse, some Heb. MSS. read *eva*, "He," "The Lord, He is the God;" which not only gives an emphasis, but is expressly confirmed by the Chal.; and indeed this seems to have been a common form of confessing the belief of the one true God, 3 Kings xviii. 39. Kennic. Diss. 1.—Masius would translate, "They made an inscription upon the altar, declaring that it should be an eternal witness of their attachment to the Lord." *Cora*, in effect, sometimes means to write, as *Alcoran*, in the Arabic tongue, signifies "the scripture" (C.) of the Mahometans, which they hold in the utmost veneration, as containing the life and doctrine of their great prophet. The Sept. (Grabe) insinuate that Josue approved of what had been done, "and Jesus gave a name to the altar, . . . and said, it is a witness in the midst of them, that the Lord God is their God."

CHAP. XXIII. VER. 1. *Long time.* Josue governed only ten years after the distribution of the land. Towards the close of his life, perceiving that the Israelites were too indolent in subduing the people of the country, and fearing lest they should by degrees begin to imitate their corrupt manners, he called a general assembly either at his own city, or at Silo, or more probably at *Sichem*, (as it is mentioned chap. xxiv. 1, which seems to give further particulars of this assembly,) and laid before his people, in the strongest terms, the dangers to which they would be exposed by entertaining a friendship for the enemies of God, and by abandoning him C.—He called together all the heads of the people. M

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7 Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God: as you have done until this day.

9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 Behold this day I am going into the way of all the earth, and you shall know with all your mind, that of all the words which the Lord promised to perform for you, not one hath failed.

15 Therefore as he hath fulfilled in deed what he promised, and all things prosperous have come: so will he bring upon you all the evils he hath threatened; till he take you away and destroy you from off this excellent land, which he hath given you,

16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land which he hath delivered to you.

* 3 Kings xxiii. 2.

VER. 4. *And now.* Heb. "Behold, I have divided unto you by lot these nations, which remain to be subdued, to be an inheritance for your tribes from Jordan, (these two words are transposed, and should come after, C.) with all the nations that I have cut off—even unto the great sea westward." H.

VER. 7. *Come in,* an expression which may denote any familiarity, or marriage. M.—Heb. is in the form of a prohibition, "Come not among (have no connexions with) these nations . . . Neither mention their gods, nor swear (or cause to swear by them)." The psalmist (xv. 4) says, speaking either of idols, (H.) or of sinners, *Nor will I be mindful of their names by my lips.* Osee (ii. 16) says, *She shall call me no more BAALI*, ("my lord," a term applied by wives to their husbands,) on account of its reminding one of the idol Baal. Hence David calls Jerobaal, or Gedeon, Jeroboschot, 2 Kings xi. 21. S. Paul would not have Christians so much as to name the sins of impurity. Ephes. v. 3. The more religious Jews will not even mention an idol, or an unclean animal; and they beg *pardon* before they speak of a heretic. Drusius.—Some understand that the worship of idols is meant by naming them, as those who invoked the name of Jesus Christ were his disciples. Acts ix. 14; 1 Tim. ii. 19; Exod. xx. 24. To swear by idols is always sinful, (Exod. xxiii. 13,) while it is an act of religion to swear, on proper occasions, by the name of God. C.

VER. 10. *Thousand.* This Moses had repeatedly foretold. Lev. xxvi. 19; Deut. xxviii. 7.

VER. 13. *Side.* Heb. "snares and traps unto you, and scourges in your sides." H.—Sept. render *side*, "they shall be nails in your heels."

VER. 14. *This day:* shortly I must die. C.—*Mind.* Heb. "you know in your hearts, and in all your souls;" you are convinced, you cannot be ignorant that God has fulfilled his engagements. C.—The Sept. read, "you shall know," &c. H.

VER. 16. *And speedily.* This word is added to express the force of the Heb. term. M.—*This.* The threat or prediction was verified during the captivity, and still more after the destruction of Jerusalem. C.

CHAP. XXIV. VER. 1. *Of Israel.* There seems no reason for restricting

CHAP. XXIV.

Josue assemblmeth the people, and reneweth the covenant between them and God. His death and burial.

AND Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes, and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, ^bThare, the father of Abraham, and Nachor: and they served strange gods.

3 ^cAnd I took your father, Abraham, from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed,

4 ^dAnd gave him Isaac: ^eand to him again I gave Jacob and Esau. ^fAnd I gave to Esau Mount Seir for his possession: ^gbut Jacob and his children went down into Egypt.

5 ^bAnd I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

6 ⁱAnd I brought you and your fathers out of Egypt, and you came to the sea: ^kand the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

7 And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time.

8 And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. ^lAnd when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

9 And Balac, son of Sephor, king of Moab, arose and

* A. M. 2570.—^b Gen. xi. 26.—^c Gen. xi. 31.—^d Gen. xxi. 2.—^e Gen. xxv. 26.—^f Gen. xxxvi. 8.—^g Gen. xlvi. 6.—^h Exod. iii. 10.—ⁱ Exod. xii. 37.—^k Exod. xiv. 9.—^l Num. xxii. 24.

this to the *ancients*, &c. On this solemn occasion, when all Israel was probably assembled at one of the great festivals, Josue concluded his exhortation, by renewing the covenant (C.) in the place where he had formerly complied with the injunction of Moses. Chap. viii. 31. H.—In *Sichem*, in the field which Jacob had purchased, and where a great *oak* (ver. 26) was growing that had been honoured, it is thought, with the presence of the patriarchs. It was near the two famous mountains of Garizim and Hebal. C.—Sichem was at the foot of the former mountain of blessings; and Josephus informs us the altar was erected in its vicinity. No fitter place could therefore have been selected by the aged chief, to conclude the actions of his life, and to attach the people to the religion which they had once received, in the most signal manner. The Vat. and Alex. copies (H.) of the Sept., followed by S. Aug., (q. 30,) read Silo, where the tabernacle was fixed: but all the rest agree with the original, and with the ancient versions, in retaining Sichem, to which place the ark was removed on this occasion, (C.) the distance of ten (S. Jcr.) or twelve miles. Eus.

VER. 2. *Of the river.* The Euphrates. Ch.—*Gods.* Some think that Abraham himself was in his youth engaged in the worship of idols, (though this is denied by S. Aug. C. D. xvi. 13; Theod. q. 18, &c. W.) as well as his father, &c. ver. 14; Gen. xi. 31. Thare was the father of both Abraham and Nachor, (Gen. xi. 26,) unless (H.) the grandfather (M.) of Abraham be meant, who was also called Nachor, (H.) as well as Rebecca's grandfather. Gen. xxiv. W.

VER. 3. *From the.* Heb. and Sept. “other side of the flood or river,” where *Mesopotamia* commences. H.

VER. 4. *Isaac,* the promised seed and heir of the blessings, (C.) after Ismael was born. H.

VER. 6. *You.* Many still survived, and had seen these wonders, as God had only exterminated those who had murmured.

VER. 9. *Fought,* not perhaps with the sword, but by endeavouring to get Israel cursed, that so he might be unable to make any resistance. He had the will to fight, and in this sense princes are said to be at war, though they never come to an engagement. 3 Kings xiv. 38. —Balac shut his gates against Israel. S. Aug. q. 26.

VER. 11. *Men.* Heb. “the masters of Jericho,” which may denote either the king or the inhabitants. It is thought that people of the different nations were come to defend the city, or the text may signify that not only Jericho, but these different people, (C.) fought successively against the people of God, but all

fought against Israel.^m And he sent and called for Baalam, son of Beor, to curse you:

10 And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

11 ⁿAnd you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

12 ^oAnd I sent before you hornets: and I drove them out from their places, the two kings of the Amorrhites, not with thy sword, nor with thy bow.

13 And I gave you a land, in which you had not laboured, and cities to dwell in, which you built not, vineyards and oliveyards, which you planted not.

14 ^pNow therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia, and in Egypt, and serve the Lord.

15 But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord.

16 And the people answered, and said: God forbid we should leave the Lord, and serve strange gods:

17 The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

18 And he hath cast out all the nations, the Amorrhite

^m Num. xxii. 5.—ⁿ Supra, iii. 14, and vi. 1, and xi. 3.—^o Exod. xxiii. 28; Deut. vii. 20; Supra, xi. 20.—^p 1 Kings vii. 3; Tob. xiv. 10.

in vain. H.—The fighting of the inhabitants of Jericho was only intentional; a miracle rendered all their efforts abortive. Yet this is called fighting in Scripture, (ver. 9,) as well as in other authors.

VER. 12. *Hornets.* S. Aug. explains this of the rumours, or devils, which terrified the people of the country. But it is generally understood literally. Wisd. xii. 8. M. Exod. xxiii. 28. C.—*The two, &c.,* not only the nations on the west, but also those on the east side of the Jordan, who fell, not so much by the valour of the Israelites, as by the terror and judgments of God. H.

VER. 14. *The gods.* Some still retained in their hearts an affection for these idols, though privately (C.); so that Josue could not convict them, or bring them to condign punishment; as no doubt he, and Moses before him, would have done, if they had been apprized of any overt act of idolatry. Amos (v. 26) says, *You carried a tabernacle for your Moloch and the image of your idols, &c.*; which is confirmed by Ezecl. xxiii. 3—8, and Acts vii. 42. For these acts many of the people were punished, (Num. xxv. 3—9,) and the rest were either sincerely converted, or took care to hide their impiety till after the death of Josue. H.—*Fathers.* He does not exempt Abraham, and the Jews acknowledge that he was once an idolater, which is the opinion of S. Ephrem, of the author of the Recognitions, B. i., and of many moderns; some of whom think that S. Paul gives him the epithet of impious, or *ungodly*, on that account. Rom. iv. 5. The idolatry of the Hebrews in Egypt is no less certain than that of their ancestors in Mesopotamia. Ezecl. xxiii. 2, 8, 27. C.

VER. 15. *Choice.* Josue was persuaded that no restraint could bind the will (H.); and that, if the Israelites did not freely adhere to the Lord, they would not serve him long, nor would their adoration have any merit. C.—Hence he endeavours by all means to draw from them a free and candid acknowledgment of his divinity; and he leads the way, by declaring that all his *house* will adhere to the true and only God. They answer his fullest expectations, and profess, in the most cordial manner, that every tie of gratitude must bind them for ever to the service of the same Lord. H.—Elias makes a similar proposition (3 Kings xviii. 21. See Eccli. xv. 18. M.); not that it can be ever lawful to choose evil and to reject the sovereign good. But by this method the minds and hearts of the audience are stimulated to make the free and decided election of what alone can insure their eternal happiness. H.—Thus we often set before the people hell or heaven for their choice. M.

VER. 19. *You will not be able to serve the Lord, &c.* This was not said by

the inhabitant of the land, into which we are come. Therefore we will serve the Lord, for he is our God.

19 And Josue said to the people: You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

20 If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you, after all the good he hath done you.

21 And the people said to Josue: No, it shall not be so as thou sayst, but we will serve the Lord.

22 And Josue said to the people: You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: *We are* witnesses.

23 Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord, the God of Israel.

24 And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

25 Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem.

26 And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord:

^a Gen. i. 24.

way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the courage and constancy necessary to go through with it. Ch.—Heb. *La thuclu*, “you cannot,” may perhaps have the first *u* redundant (Ken.); as that is a letter which is often inserted or omitted at the transcriber’s pleasure. Aben Ezra. Simon.—Hallet suggests that we ought to read *la thoclu*, “you shall not cease,” which would obviate the apparent difficulty of Josue’s attempting, as it were, to cool the fervour of the people, by insinuating that they will not be able to stick to their resolutions, and that at a time when he is exerting every nerve to make them sensible of their duty, and to engage them to swear an inviolable fidelity to the Lord. “Cease not to serve the Lord, for he is a holy God, he is a jealous God, he will not forgive your rebellion, (*Copssacos*, Job xxxiv. 27,) nor your sins; if you forsake the Lord, and serve strange gods, then he will turn and consume you.” Ken. Diss. 2.—If we were to read with an interrogation, “Will you not be able?” &c., it might answer the same end. Josue may be considered as starting an objection, which is but too common in the mouth of the slothful, and of many of the pretended reformers, Luther, &c., who endeavour to persuade the world that they are not able to comply with the rigour of God’s law, and even make his severity an encouragement for their despair. Josue replies that these pretexts are groundless, and that God, who has already done so much for them, (ver. 20,) will not abandon them in their wants, if they cry unto him; and that, instead of being dejected by the thought of his judgments, they ought to strive with the utmost fervour to comply with his Divine will. H.

VER. 25. *Covenant*. He renewed the one that had been formerly made, stipulating, on the part of God, that the people should serve Him alone, ver. 23. H.—Then the people swore that they would observe the law, the customary sacrifices were offered, and a record of the whole was subjoined by Josue to that of Moses, in order that it might be deposited in or near the ark. Deut. xxxi. 26. C.—This renewal of the covenant prefigured the law of grace. S. Aug. q. 30. W.

VER. 26. *Lord*, particularly what related to the ratification of the covenant, which was the last public act of this great man. He placed it in its proper order in the continuation of the sacred history which Moses had commenced. H.—*Stone*, unpolished, except where there was an inscription, relating what had taken place. M.—This monument of religion was not forbidden. Deut. xvi. 22. C.—*Oak*. Heb. *ale*, is translated a *turpentine tree*, Gen. xxxv. 4, (H.) and by the Sept. here. But most people translate the *oak*. Chal., Aquila, &c. Under it Jacob buried the idols of Laban, and Abimelech was chosen king (Judg. ix. 6); as Abraham had entertained the angels under the same tree, Gen. xviii. 1, (C.) and had sat under it when he first came into Sichem, Gen. xii. 6. On which supposition it must have subsisted about 500 years. M.—*Sanctuary*, or tent, where the ark was placed on this occasion under the oak. C. Bonfrere.—Some think ‘t was at Silo. M. ver. 1.—Kennicott denies that the ark was present, and supposes that they offered sacrifice upon the very altar which Josue had erected on Garizim, between twenty and thirty years before; and that this mountain is here called *the sanctuary*, or “holy place.”

VER. 27. *It hath heard*. This is a figure of speech, by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great Creator, whom they on their part constantly obey, (Ch.) which is the best manner of hearing. They rise up to our confusion. Theod. 7. 19. W.—The oriental writers delight in these strong figurative expressions,

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27 And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

28 And he sent the people away, every one to their own possession.

29 And after these things Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old:

30 And they buried him in the border of his possession, in Thamnathare, which is situate in Mount Ephraim, on the north side of Mount Gaas.

31 And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord, which he had done in Israel.

32 ^aAnd the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem, in that part of the field^b which Jacob had bought of the sons of Hemor, the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also, the son of Aaron, died: and they buried him in Gabaath, *that belongeth to Phinees*, his son, which was given him in Mount Ephraim.

^b Exod. xiii. 9; Gen. xxxiii. 19.

which are not confined to poetry. Jesus Christ says, that if the children were silent, *the stones would cry out*. Luke xix. 40. See Num. xiii. 33; Gen. iv. 10. C.—*Lest*. Heb. “it shall be therefore a witness unto you, lest you deny your God;” or, lit. “lie unto your Aleim.” H.—The expression often means to revolt and prove faithless. Deut. xxxiii. 29, &c.

VER. 29. *And after*, &c. If Josue wrote this book, as is commonly believed, these last verses were added by Samuel, or some other prophet. Ch.—Scholastic Hist. W.—Josue had governed Israel seventeen years with the greatest prudence and fidelity. C.—Some extend his administration to a longer period. H.—He paid the debt of nature probably not long after the ratification of the covenant. It does not appear that he was ever married. S. Jerom c. Jov. i. S. Chrys.—His greatest honour is to have been so striking a figure of Jesus, whose name he bore, (C.) and whose sacred office in administering a second circumcision after he had caused the people to cross the Jordan, he so well described. Like him, he introduces the faithful into the land of promise, overthrows their enemies, and establishes them in peace, taking care, both at the beginning and at the end of his administration, to set before their eyes the will of the heavenly Father, the God who is both holy and jealous, ver. 19. Under Josue the Israelites are invincible only as long as they continue faithful. Chap. vii. But Jesus secures his Church both from infidelity and from the attacks of all her enemies, by his all-powerful grace. H.—The Roman martyrology honours his memory on the 1st of Sept. Salien, A. C. 1453.

VER. 30. *Thamnathare*. Judg. ii. 9. The last word is written *hares*, (*eros*), the first and last letters being transposed in one of these places. It may probably be in this verse, as we read of Mount *Hares*, Judg. i. 35. Kennicott rather thinks that *Sare* is the proper reading, as it is found in the Syr., Arab., and Vulg. versions of the Book of Judges. H.—*Gaas*. This was another name for Mount *Sare*, or *Hares*, a part of Mount Ephraim; where S. Jerom tells us S. Paula visited the tomb of Josue. It was shown near Thamna in the days of Eusebius. C.

VER. 31. *Long time*; perhaps fifteen years. These ancients kept the people in order by their authority (C.) and good example, so great an influence have the manners of superiors upon those of the subjects. M.—See 2 Par. xxiv. 2, 16. After the death of these virtuous rulers, who had been formed in the school of Moses and of Josue, and had beheld the wonders of God, (H.) the people began to embrace the worship of *Baalim*. Judg. ii. 11.

VER. 32. *Sichem*. Joseph had charged his brethren to take his bones with them. Gen. i. 24; Exod. xiii. 19.—*Field*. Jacob had given this field to his son. He had first purchased it (Gen. xxxiii. 19); and when the Amorrhite had taken possession again, after the unhappy affair at Sichem, he recovered it by the sword. Gen. xlvi. 22.—*Ewes*. Heb. *Kesita* may denote also some species of money, though not perhaps marked with any figure of a lamb, &c. C.—Prot. “pieces of silver.” H.—The mausoleum of Joseph at Sichem was to be seen in S. Jerom’s time. q. Heb. in Gen. W.

VER. 33. *Eleazar*, the second high priest, was succeeded by his son *Phinees*. They were both of a very unexceptionable character. The Holy Ghost says, (Eccli. xl. 28,) *Phinees, the son of Eleazar, is the third in glory, by imitating him* (his father or grandfather) *in the fear of the Lord*, &c. H.—In consideration of his extraordinary merit, the city of Gabaath was given to him, though it was not properly a sacerdotal city, and priests could not regularly possess any land as their inheritance. Grotius supposes that he obtained this city along with his



wife, as she was an heiress of the tribe of Ephraim. But if that had been the case, must she not have married some of the same tribe? Num. xxxvi. 8. C.—Sept. (Grabe) add, “In that day the children of Israel taking the ark of the covenant of God, carried it about among themselves, and Phinees was priest instead of his father till he died, and he was buried in Gabaath, his own city. But the Israelites went each to his own place and city; and the children of Israel worshipped Astarte and Asteroth, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, the king of Moab, and he held them in subjection eighteen years.” See Judg. iii. 12—14. Why this is recorded in this place does not appear, unless it be to insinuate that the servitude under Eglon did not commence till after the death of Phinees, who had been high priest

forty years. Abisue, his son, entered upon the pontificate in the first year of the administration of Aod. 1 Par. vi. 4, 50. Salien, A. M. 2640, A. C. 1412. Josue and Eleazar had reigned nearly during the same period of time, and finished their course together. They had assisted each other in keeping the people of God under due restraint. Their successors in office acted with the like zeal and concord, though they were not quite so successful. It is probable that Phinees would have the chief sway in “the aristocracy” of the *ancients*, which Josephus says took place between Josue and Othoniel. Their government is acknowledged by most authors, though Salien supposes that their authority, as distinct from the Sanhedrim, consisted in giving good example. Many assert that Phinees ruled the people twenty-three years. H.

THE BOOK OF JUDGES.

This Book is called JUDGES, because it contains the history of what passed under the government of the judges, who ruled Israel before they had kings. The writer of it, according to the more general opinion, was the prophet Samuel. Ch.—Some are of opinion that the judges might have each left records of their respective administrations, (M.) which might be put in order by Samuel. The author of this book seems to have lived under the reign of Saul, before David had expelled the Jebusites. Chap. xviii. 31. D.—The captivity, which is mentioned ver. 30, must be understood of that when the ark of God, as well as the idol Michal, and many of the people were taken by the Philistines. Huet.—Many passages of the Psalms, &c., are taken from this book, which show its antiquity. Psal. lxvii. 8; 2 Kings xi. 21. The Divine providence is here displayed in a very striking manner. D.—The theocracy still subsisted; and God generally chose these judges to be his ministers, and to deliver the people, on their repentance, from some dreadful calamity. H.—They exercised a supreme power, yet without bearing the insignia of regal authority, or imposing taxes, or making any alteration in the established laws. D.—When God did not raise up judges in an extraordinary manner, a kind of anarchy prevailed. H.—Each of the tribes regarded only their own affairs, and the republic was dissolved. Grotius.—Prosperous and unfortunate days succeeded each other in proportion as the people gave themselves up to repentance or to dissolution. *Sicut se habebant peccata populi et misericordia Dei, alternaverunt prospera et adversa bellorum.* S. Aug. C. D. xviii. 23. S. Jerom (ep. ad Eust. et ad Paulin.) exhorts us to penetrate the spiritual sense of the historical books, and he regards “the judges as so many figures” of the apostles, who established the church of Christ. Though some of them had been noted for their misconduct, they were reclaimed by the grace of God. *Then all the judges, every one by name, whose heart was not corrupted, who turned not away from the Lord, that their memory might be blessed,* &c. Eccli. xlvi. 13, 14. W.—S. Paul mentions four of them, though the conduct of Jephthah and of Samson might have been regarded as more exceptionable than that of Othoniel, who is said to have been filled with the *spirit of the Lord.* Chap. iii. 10. Salien (A. 2640) supposes that the transactions recorded in the five last chapters took place before this fortieth year from the death of Josue, which was the last of Othoniel. With respect to the chronology of these times there are many opinions. Houbigant endeavours to show that the system of Usher is inadmissible, as well as that of Petau. Marsham maintains that many of the captivities, and of the judges, related only to some tribes, so that the different years which are specified must be referred to the same period of time. Thus while Jephthah ruled over those on the east side of the Jordan, and fought against the Ammonites, other judges endeavoured to repel the armies of the Philistines on the west. See 3 Kings vi. 1; Judg. xi. 16. By this expedient he finds no difficulty in showing, that four hundred and eighty years elapsed from the departure out of Egypt till the building of the temple, and that the Israelites had occupied the country of the Ammonites during the space of three hundred years. H.—Houbigant seems to adopt this system in some respects, and he thinks that errors have crept into some of the numbers, so that Aod procured a peace of only twenty, instead of eighty, years, &c. He observes that the name of judge here designates, 1. a warrior, like Samson; 2. a person who passes sentence according to the law, which was the office of Heli; 3. one Divinely commissioned to exercise the sovereign authority, as Samuel did, even after Saul had been elected king. Proleg. Chronol.—They were properly God’s lieutenants. Their revenue seems to have been very precarious, and their exterior deportment modest and unassuming. They were guided by the declarations of the high priests, when arrayed with the Urim and Thummim; and their business was to promote the observance of the true religion, and to defend the people of God. This book concludes with the history of Samson, describing the transactions of three hundred and seventeen years, (C.) according to the calculation of Usher, which has met with the approbation of many of the learned, and is therefore chiefly inserted in this edition. We shall only subjoin the chronological table of Houbigant, which is not very common, that the reader may perceive where they are chiefly at variance. Moses governed 40 years, Josue 20, the Ancients 20, king of Mesopotamia 8, Othoniel 40, Moabites 18, Aod 20, Samgar 0, the Chanaanites 20, Debora and Barac 40, Midianites 7, Gideon 40, Abimelech 3, Thola 23, Ammonites 0, Jair 22, Jephthah 6, Abesan 7, Ahialon 10, Abdon 8, Philistines 0, Samson 20, and with Heli 20, Heli and Samuel 25, Samuel and Saul 20, David 40, Solomon 3. In the fourth year of his reign the temple was begun, four hundred and eighty years after the liberation from Egypt. Those to whom no years are assigned lived at the same time with others whose years enter into the calculation. Thus Samgar gained a victory over the Philistines, while the Chanaanites held the Israelites in subjection. Chap. iii. 31. For other particulars we must refer to the author. Chron. sacra. H.

CHAPTER I.

The expedition and victory of Juda against the Chanaanites: who are tolerated in many places.

AFTER^a the death of Josue, the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war?

2 And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

* A. M. 2570, A. C. 1434.

CHAP. I. VER. 1. *After.* Heb. “And after,” as if this consultation had taken place immediately after the decease of their late victorious general, who had not pointed out his successor. But it is probable that the ancients, who governed in their respective tribes, (C.) were only roused to this act of vigour some time after, on seeing the preparations of the Chanaanites, particularly of Adonibezec, whose power became very alarming. H.—Indeed it is wonderful how he had escaped the vigilance of Josue, if he had been king during the life-time (C.) of that enterprising leader. It is therefore more likely that he took advantage of the lethargy of the Israelites after his death, and rose to a degree of eminence which made the people of God consult the high priest how they were to resist his efforts, (H.) who was to be their generalissimo, (C.) or which of the tribes was to make head against him. M.

VER. 2. *Said*, by the mouth of Phinees, (Josephus v. 2,) who had succeeded Eleazar in the pontificate. The latter survived Josue some little time, so that

3 And Juda said to Simeon, his brother: Come up with me into my lot, and fight against the Chanaanite, that I also may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chanaanite and the Pherezite into their hands: and they slew of them in Bezem ten thousand men.

5 And they found Adonibezec in Bezem, and fought against him, and they defeated the Chanaanite and the Pherezite.

this must have happened some time later.—*Juda.* Some suppose that this is the name of the leader; but most people conclude from the sequel, that it designated the tribe. C.—The first judge was of this tribe, but not all of them. The manner of consulting the Lord was by the high priest praying before the tabernacle. Exod. xxix. W.

VER. 3. *Brother.* They had the same mother, Lia, and were intermixed in the same country. The two tribes unite both for the public and their own private advantage.

VER. 4. *Pherezite.* This name denotes “a countryman,” as the former does “a merchant.” None of the children of Chanaan were of this appellation. Gen. x. 15. The people of the country assembled therefore at *Bezem*, where Saul called a rendezvous when he was going to attack Jabs, and which seems to have been near the Jordan, seventeen miles from Sichem. Eus. S. Jer.—It signifies “lightning.” A place of this name lies to the west of Bethlehem. M.

6 And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

7 And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought against the Chanaanite, who dwelt in the mountains, and in the south, and in the plains.

10 ^aAnd Juda going forward against the Chanaanite, that dwelt in Hebron, (the name whereof was in former times Cariatharbe,) slew Sesai, and Ahiman, and Tholmai:

11 And departing from thence, he went to the inhabitants of Dabir, the ancient name of which was Cariath-sepher, that is, the city of letters.

12 And Caleb said: He that shall take Cariath-sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othoniel, the son of Cenez, the younger brother of Caleb, having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery *land*. So Caleb gave her the upper and the nether watery ground.

16 And the children of the Cinite, the kinsman of Moses, went up from the city of palms, with the children of Juda, into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

^a Jos. xv. 14.

VER. 5. *Adonibezec*, "Lord of Bezez." The cruelty of this tyrant, and the oppression which he probably made some of the Israelites suffer, roused their attention, and they treated him as he had treated others.

VER. 7. *Table*, at different times. H.—These were probably princes of some cities of Chanaan, who had been conquered by the tyrant. He obliged them to feed, like dogs, of what he threw down from his splendid table. M.

VER. 8. *Jerusalem*. This city was divided into two; one part was called *Jebus*, the other *Salem*: the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was quickly rebuilt again by the Jebusites, as we may gather from ver. 21, and continued in their possession till it was taken by king David. Ch.—*Fire*. They treated it with such severity, because it seems to have revolted, (Serarius,) though the text of Josue (x. 25) only says that the king was slain. But (chap. xv. 63, and here, ver. 21) it is said that the children of Juda and of Benjamin dwelt along with the Jebusites.

VER. 10. *Hebron*. This expedition against Hebron, &c., is the same as is related Jos. xv. 24. It is here repeated, to give the reader at once a short sketch of all the achievements of the tribe of Juda against the Chanaanites. Ch.—Josue had taken Hebron before (Jos. x. 37); and Caleb retakes it. C.

VER. 11. *The city of letters*. Perhaps so called from some famous school or library kept there. Ch.—The explanation, *that is*, &c., is added by the Vulg. H.

VER. 13. *Brother*, or near relation, but much *younger*. See Jos. xv. 17. C.

VER. 16. *The Cinite*. Jethro, the father-in-law of Moses, was called *Cineus*, or the Cinite: and his children, who came along with the children of Israel, settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprang, of whom see Jer. xxxv.—*The city of palms*. Engaddi, which is sometimes called Hazazon-Thamar on that account. It lies nearer to the Dead Sea.—*Arad* was one of the most southern towns of Juda, near the country of the Amalecites. Saul ordered the descendants of Jethro to depart from among them. 1 Kings xv. 6. The Israelites had defeated the king of Arad long before. Num. xxi. 1. C.—*With him*. Heb. "the people" of Israel, (M.) or of Arad. C.

VER. 17. *Sephaath*, near Maresa, where Asa defeated the king of Arabia. 2 Par. xiv. 9. It was also called Sephata, and afterwards Horma. C.—Sept.

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17 And Juda went with Simeon, his brother, and they together defeated the Chanaanites that dwelt in Sephaath, and slew them. And the name of the city was called Horma, that is, Anathema.

18 And Juda took Gaza, with its confines, and Ascalon, and Accaron, with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, ^bas Moses had said, who destroyed out of it the three sons of Enac.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

24 They saw a man coming out of the city, and they said to him: Show us the entrance into the city, and we will show thee mercy.

25 And when he had showed them, they smote the city with the edge of the sword: but that man, and all his kindred, they let go:

26 Who being sent away, went into the land of Hetthem, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac, with their villages; nor the inhabitants of Dor, and Jeblaam, and Mageddo, with their villages. And the Chanaanite began to dwell with them.

28 But after Israel was grown strong, he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chanaanite that dwelt in Gazer, but dwelt with him.

^b Num. xiv. 24; Jos. xv. 14.

"they anathematized it, and utterly destroyed it, and they called the city *Exole-threusis*, "utter ruin." H.

VER. 18. *Gaza*, &c. These were three of the principal cities of the Philistines, famous both in sacred and profane history. They were taken at this time by the Israelites; but as they took no care to put garrisons in them, the Philistines soon recovered them again, (Ch.) or perhaps the villages and territory were only seized by Juda; the cities being too well defended. Josue had not attacked them. Jos. xii. 3. Josephus says that only Ascalon and Azotus, in the plain, fell into the hands of the Israelites; and the Roman Sept. reads with a negation, (C.) which is inserted by Grabe in his edition as an interpolation, or as a peculiarity of the Alex. MSS., "and Juda did [not] possess Gaza with its dependencies, and Ascalon . . . and Accaron . . . and Azotus, with its fields around." H.—The situation of Gaza, Ascalon, and Accaron in the plain, would seem to secure them from being captured, ver. 19. S. Aug. and Procopius admit the negation. But the original and all the versions reject it, so that the children of Juda must have had possession of these cities at least for a short time. C. See chap. xv. and xvi.; 1 Kings vi. 17. M.

VER. 19. *Was not able*, &c. Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God. Ch.—*Scythes*. Heb. *rocob borzol*, "chariots of iron." C.—The Rom. and Alex. Sept. have, "Rechab was opposed to them." H.—The edit. of Basil adds, "and they had chariots of iron," as S. Aug. (q. 5) reads. A double translation is thus given. C.

VER. 20. *Enac*, mentioned ver. 10. Sept. add, that "he took the three cities . . . and destroyed," &c. See Jos. xv. 14. H.

VER. 21. *Day*, before the reign of David. See Jos. xv. 63. The Jebusite occupied the citadel, &c. C.

VER. 22. *Of Joseph*, on the west side of the Jordan, attacked Bethel, which it does not appear that Josue molested. H.

VER. 23. *Besieging*. Heb. "sent to deservy," or they came upon it like spies.

VER. 24. *Mercy*. The city belonged of right to them, so that they might use this means, as they were not bound to inquire by what motives the man was actuated thus to betray his country. C.

VER. 26. *Hetthem*. The Hethite lived towards the south of Chanaan. M.

VER. 27. *Bethsan*, &c. See Jos. xvii. 11.—*Began*. Heb. "would dwell."

30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chanaanite dwelt among them, and became their tributary.

31 Aser also destroyed not the inhabitants of Acco, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

32 And he dwelt in the midst of the Chanaanites, the inhabitants of that land, and did not slay them.

33 Nephtali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chanaanites, the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not place to go down to the plain:

35 And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy upon him, and he became tributary to him.

36 And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

CHAP. II.

An angel reproveth Israel. They weep for their sins. After the death of Josue they often fall, and repenting, are delivered from their afflictions; but still fall worse and worse.

AND an angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

2 On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not destroy them from before your face; that you may have enemies, and their gods may be your ruin.

4 And when the angel of the Lord spoke these words

H.—The Israelites sinfully acquiesced, partly through slothfulness and the dislike of war, and partly that they might receive tribute from the Chanaanites. M.

VER. 35. *He dwelt.* That is, the Amorrhite. Ch.—Heb. “But the Amorrhites would dwell in Mount Hares, in Aialon, and in Salebim.” Some copies of the Sept. seem to give the meaning of these proper names, though inaccurately. H.—Solomon had one of his twelve officers at Salebim, in the tribe of Dan. 3 Kings iv. 9.

VER. 36. *Rock.* Petra, the capital of Arabia, which Josephus (iii. 2) assigns to Amalec. The Amorrhites dwelt in many parts of the land of promise, (C.) particularly in the higher places about the Dead Sea. H.

CHAP. II. VER. 1. *An angel.* Taking the shape of a man, (Ch.) such as had appeared to Josue, (chap. v. 13. M.) the guardian angel of Israel. H.—The Jews commonly suppose that it was Phinees, the *high priest*. Mal. ii. 8. Drusius. But he might be dead, with the rest of the ancients, when this took place, as the Israelites seem to have experienced many difficulties in consequence of their repeated prevarications, before this messenger was sent to them. He might very probably be some *prophet*, who speaks in the name of God, (Agg. i. 13,) as he is said to come not from heaven, but *from Galgal to the place of weepers*. Heb. at *Habbocim*, “the mulberry trees.” Sept. *Klauthmon*. This place, the *valley of tears*, (Psal. lxxxiii. 7,) perhaps received this name afterwards, from what happened, ver. 4. Some suppose it designates Silo, where the people might be assembled on some great festival, and where sacrifice was offered, ver. 5. Bonfrere collects from the Sept., and Josephus, (vii. 4,) that it lay beyond the vale of the Raphaim, on the south side of Jerusalem. M.—*I made.* If he was an angel, his authority could not be called in question; and if he was the high priest, or a prophet known to the people, they would hear him with attention and respect. C.—He appeared at least in human form, and spoke in the name of God. W. Jos. v.

VER. 2. *League.* None of a public nature had been perhaps made by the whole nation, to sanction the idolatry of the Chanaanites. But so many individuals had entered into marriages with them, and imitated their perverse manners, so many tribes had spared the cities, &c., that the Israelites in general merited the reprimand. C.

to all the children of Israel: they lifted up their voice, and wept.

5 And the name of that place was called, the place of weepers, or of tears: and there they offered sacrifices to the Lord.

6 *And Josue sent away the people, and the children of Israel went every one to his own possession to hold it.

7 And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord, which he had done for Israel.

8 And Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old;

9 And they buried him in the borders of his possession in Thamnathsare, in Mount Ephraim, on the north side of Mount Gaas.

10 And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and they served Baalim.

12 And they left the Lord, the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger,

13 Forsaking him, and serving Baal and Astaroth.

14 And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:

15 But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

16 And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

17 Committing fornication with strange gods, and

* Jos. xxiv. 28.

VER. 3. *Ruin.* Sept. “stumbling-block,” the occasion of ruin. M.

VER. 5. *Lord:* holocausts to acknowledge his dominion, and sacrifices of expiation for the transgressions of the people. Only the tabernacle and temple were appointed for such sacrifices, though they might be offered elsewhere by dispensation. S. Aug. q. 36. W.

VER. 6. *And Josue, &c.* This is here inserted out of Josue (xxiv.) by way of recapitulation of what had happened before, and by way of an introduction to that which follows. Ch.—The sacred penman gives a short description of the general conduct of the Israelites, showing how they abandoned their former fidelity after Josue and the elders were no more, and in consequence were severely punished. Salien and some others have hence inferred that Josue was living when the angel made this reproof. C.—But that is contradicted by many passages in the Book of Josue, where the fidelity of the people is commended, as well as here, ver. 7; and chap. i., we read of the death of Josue, so that S. Aug. (q. 14) says, “there can be no doubt but this is a recapitulation.” M.—As little had been said before to enable us to see the grounds of the accusation, these few remarks are subjoined to justify the words of the angel, who appeared while the people were groaning under the afflictions which their sins had deserved. C.

VER. 12. *They followed strange gods.* What is here said of the children of Israel, as to their falling so often into idolatry, is to be understood of a great part of them; but not so universally as if the true worship of God was ever quite abolished among them: for the succession of the true church and religion was kept up all this time by the priests and Levites, at least in the house of God in Silo. Ch.—At different times God raised up deliverers, who were taken from among his people, and no doubt abhorred the impiety of the multitude.

VER. 13. *Baal, “Lord,”* a title given to many of the idols, (H.) both male and female. M.—They are often distinguished by some additional name, as *Baalzebub*, “fly,” and *berith*, “covenant,” gods adored at Accaron and Sichem. M.

VER. 14. *Who took.* Heb. “that spoiled them, and he sold” or abandoned them, &c. C.

VER. 17. *Quickly.* They had persevered in virtue under the government of Josue and of the elders for the space of forty years, according to Marsham and

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adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raised them up judges, in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.

19 But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.

20 And the wrath of the Lord was kindled against Israel, and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

21 I also will not destroy the nations which Josue left when he died:

22 That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not.

23 The Lord therefore left all these nations, and would not quickly destroy them, neither did he deliver them into the hands of Josue.

CHAP. III.

The people falling into idolatry, are oppressed by their enemies; but repenting, are delivered by Othoniel, Aod, and Samgar.

THESE are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites;

Houbigant. The former places the first state of anarchy and of idolatry thirty-four years after Josue, allowing fifteen years for the administration of the surviving ancients, and the remainder to bring the nation to such a pitch of wickedness as to force God to abandon it to the dominion of Chusan, for eight years.—*Walked.* Heb. and Sept. “walked, obeying the commands of the Lord: they did not so.”

VER. 18. *Moved, &c.* Heb. and Sept. “and the Lord was with the judge, and delivered them out of the hands of their enemies all the days of the judge (for it repented the Lord (Sept. he was moved to compassion) on account of their groans, &c.). H.—The repentance of God denotes a change of conduct in our regard. C.—*Delivered.* Hence the judges have the title of *Saviour*. Chap. iii. 9; 2 Esd. ix. 27. M.

VER. 19. *And did.* Heb. “and corrupted themselves.” Sept. “were more depraved than,” &c.—*By which, &c.* is put instead of the Heb. “their stubborn” (or hard), (H.) Chal. “corrupt” way.

VER. 21. *Nations.* Heb. “any.” Sept. “a man of those nations,” which must be understood, unless the Israelites return to a proper sense of their duty. For then he destroyed not only individuals, but whole armies, by the hand of the judges. H.

VER. 22. *Or not.* The secrets of hearts cannot be hidden from the omniscience of God. C.—But he would have an experimental knowledge of the fidelity of his people, by leaving these nations in the midst of them. It was partly on this account that he withheld the sword of Josue, who would otherwise have easily followed up his victories, and exterminated all the inhabitants. The cowardice and secret indispositions of the people was another obstacle. H.—God acted like a person who distrusted the fidelity of his servant, and left something in his way to see if he would steal it. C.

CHAP. III. VER. 1. *Instruct.* The original is translated *try*, ver. 4, and chap. ii. 22.—*And all.* Heb. “as many of *Israel* as had not,” &c. H.—Those who had served under Josue were so strongly impressed with a sense of the Divine power and severity, that they never forgot them: but there was danger lest their children should grow careless, if they were suffered to enjoy a constant state of prosperity. *Virtue, or power, is made perfect in infirmity*, 2 Cor. xii. 9. C.

VER. 2. *And be.* Heb. “at least, such as before knew nothing thereof.” Though war be in itself an evil, the passions of men render it necessary, and God makes use of it as of a scourge, to punish the wicked, and at the same time to keep all under due restraint. H.

VER. 3. *Princes, (satrapas,) a Persian word.* M.—These heads of the five great cities of the Philistines are called *Sornim*, (H.) but never *kings*, whether they were governors of so many petty states, united in the same form of republican or aristocratical government, or independent on each other. See Jos. xiii. Three of these cities are said to have been taken by Juda, (chap. i. 18,) unless the Sept. be more accurate, as this passage would seem to insinuate. C.—These five cities were Gaza, Geth, Ascalon, Azotus, and Accaron. H.—All but Geth were on the Mediterranean Sea. C.—*All the Chanaanites, &c., who dwelt in Libanus, with*

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3 The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites that dwelt in Mount Libanus, from Mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Israel by them, whether they would hear the commandments of the Lord, which he had commanded their fathers, by the hand of Moses, or not.

5 So the children of Israel dwelt in the midst of the Chanaanite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebusite:

6 And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.

7 And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

8 And the Lord being angry with Israel, delivered them into the hands of Chusan Rasathaim, king of Mesopotamia, and they served him eight years.

9 And they cried to the Lord, who raised them up a saviour, and delivered them; to wit, Othoniel, the son of Cenez, the younger brother of Caleb:

10 And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Chusan Rasathaim, king of Syria, and he overthrew him:

11 And the land rested forty years, and Othoniel, the son of Cenez, died.

some others, who were dispersed through the country, ver. 5. H.—These chiefly inhabited the environs of Sidon.—*Baal Hermon.* The idol of Baal might probably be adored on this mountain. M.—We find *Baal-gad* in the same neighbourhood, and both may mean the same city. C.

VER. 6. *Gods.* This was the fatal consequence which God had foretold. Deut. vii. 4. H.

VER. 7. *Astaroth.* Heb. *Aseroth.* Sept. “the groves,” (M.) of which Astaroth was the goddess, (C.) like Diana. Chap. ii. 11. Various trees were sacred to idols. M.

VER. 8. *Chusan.* This name leads us to conclude that this prince was of Scythian extraction, a descendant of Chus (C.); it signifies “black, or an Ethiopian.” M.—*Rasathaim* was perhaps the place of his nativity. As it means “of two sorts of malice,” Arias thinks that the Syrian kings took this title to show that they would punish or repress all crimes against the civil or criminal law, (M.) those which affected the property as well as the lives of their subjects. H.—*Mesopotamia.* In Hebrew *Aramnaharaim, Syria of the two rivers*; so called because it lies between the Euphrates and the Tigris. It is absolutely called Syria, ver. 10. Ch.

VER. 9. *Saviour.* “We must remark, that the man by whom God grants us safety, is styled a saviour,” (S. Aug. q. 18,) though Christ is the proper and principal Saviour. W.—*Caleb.* Sept. “the younger son of Cenez, who was the brother of Caleb.” H.—Othoniel was one of the ancients. If he could not prevent the people from falling into idolatry, he rescued them from it. C.

VER. 10. *In him, to instruct and enable him both to rout the enemy, and to govern the people with prudence.* H.—Chal. “the spirit of prophecy.” The oracle excited him to attack Chusan. Joseph. v. 3. He was intrusted with an extraordinary authority, in a wonderful manner, and God gave him all those virtues which were requisite for his exalted station. C.—*Him.* Heb. “his hand was strong upon Chusan Rasathaim.” He gained a complete victory over him. C.

VER. 11. *Died,* “forty years after Josue, according to the chronology of Usher, which we follow,” (C.) or rather Usher translates, the land began to rest “in the fortieth year” from the peace of Josue. He places the death of that leader A. 2570, and the end of Chusan’s dominion 2599; so that, if we deduct forty years from this last date, we shall come to the year 2559, the sixth of Josue’s administration, when he began to divide the conquered lands. He supposes that the peace of Othoniel lasted about sixty-two years, when Eglon disturbed it for eighteen years. “Aod delivered Israel. After him Samgar appeared, and the land rested till the 80th year from the peace of Othoniel.” Houbigant censures this indiscriminate use of cardinal and of ordinal numbers, and the blending the times of servitude with those of peace (H.); and “surely this method of reckoning is very harsh, and contrary to the usual acceptation of words.” C.—The epoch from which Usher dates is no where so distinctly specified as that we should suppose that the author of the Book of Judges had it in view. Moreover, by this method, we left to guess how long each of the judges reigned, or how long the

12 And the children of Israel did evil again in the sight of the Lord : who strengthened against them Eglon, king of Moab : because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec : and he went and overthrew Israel, and possessed the city of palm-trees.

14 And the children of Israel served Eglon, king of Moab, eighteen years.

15 And afterwards they cried to the Lord, who raised them up a saviour, called Aod, the son of Gera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon, king of Moab, by him.

16 And he made himself a two-edged sword, with a haft in the midst, of the length of the palm of the hand, and was girded therewith, under his garment, on the right thigh.

17 And he presented the gifts to Eglon, king of Moab. Now Eglon was exceeding fat.

18 And when he had presented the gifts unto him, he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, he said to the king : I have a secret message to thee, O king. And he commanded silence : and all being gone out that were about him,

20 Aod went in to him : now he was sitting in a summer parlour alone, and he said : I have a word from God to thee. And he forthwith rose up from his throne.

21 And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

peace which they had procured subsisted. Usher admits that the years of servitude are specified ; and why not also the years of peace, since they are expressed exactly in the same manner ? If the ordinal numbers 40th, 80th, &c., were intended, b would be prefixed, as Deut. i. 3 ; and this grammatical observation alone suffices to overturn the calculation of Usher. Houbig. Proleg.—Salien dates from the death of Josue in 2600, and allows that forty years elapsed from that period till the decease of Othoniel ; including the years which some attribute to the ancients, and to the anarchy (chap. xvii., &c., to the end) ; and also the eight years of servitude ; so that instead of a rest of forty years we shall find that all was in confusion the greatest part of the time. The idolatry of Israel, which shortly brought on the servitude under Eglon, commenced immediately after the conclusion of these forty years, when Salien begins to enumerate the years of Aod's government. Thus he does from one judge to another. This system does not indeed make the text bend to uphold it, but it supposes that the sacred writer includes anarchy and servitude under the name of *rest*. H.

VER. 12. *Eglon* signifies "a calf." C.—God made use of this prince to scourge his people, with the assistance of the neighbouring nations. He took Engaddi, in the plains of Jericho, and was thus enabled to keep an eye both upon his own subjects and the conquered Israelites. C.

VER. 15. *Aod* signifies "praise," whence perhaps Josephus calls him *Judes*, which has the same import. M.—He was a descendant of *Jemini*, or Benjamin, by his son *Gera*. Gen. xlvi. 1.—*Right*. Sept. and many interpreters agree that Aod was "ambidexter," a quality which Plato exhorted those who were designed for war to strive to acquire. The Jews explain *ator* very absurdly ; Aod "had his right hand maimed or tied" (C.) : and Prot. render "a man left-handed." H.—This would be a very awkward recommendation for a warrior, though it is pretended that such are more resolute, and more difficult to encounter than others. The number of the men at Gabaa who are praised for their skill, as well as the brave men of David, (1 Par. xii. 2,) shows sufficiently that the term does not mean left-handed. But the Scripture here takes notice that Aod could use his left hand so well because he placed his dagger, contrary to custom, on his right side, and the motions of his left hand would not be so narrowly watched. C.

VER. 16. *He made*, or procured, though it was formerly honourable for a person to do such things himself. C.—*Hand*. Heb. *gumod*, is translated by the Prot. "of a cubit length," (H.) though the term is never used elsewhere for that measure. Sept. have *spithame*, a measure of twelve fingers.—*Garment*. The *sagum*, as well as the Sept. *mandua*, from the Heb. *modi*, denote a military garment. H.—*Thigh*. The Jews wore the sword there (Psal. xliiv. 4) ; and it would be more convenient on the left thigh, as the nations of Gaul and Germany had it, while the Roman cavalry wore the sword on the right ; and the infantry had two swords, the long one on the left, and a shorter, about a hand's length, on the right. Joseph. Bel. iii. 3. Lipsius.

VER. 18. *Him* ; or, according to the He', Sept., and Chal., "he sent away the men who had brought the presents." C.—But it seems he followed after them

22 With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in : and forthwith, by the secret parts of nature, the excrements of the belly came out.

23 But Aod carefully shutting the doors of the parlour, and locking them,

24 Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said : Perhaps he is easing nature in his summer parlour,

25 And waiting a long time, till they were ashamed, and seeing that no man opened the door, they took a key : and opening, they found their lord lying dead on the ground.

26 But Aod, while they were in confusion, escaped, and passed by the place of the idols, from whence he had returned. And he came to Seirath :

27 And forthwith he sounded the trumpet in Mount Ephraim : and the children of Israel went down with him, he himself going in the front.

28 And he said to them : Follow me : for the Lord hath delivered our enemies, the Moabites, into our hands. And they went down after him, and seized upon the fords of the Jordan, which are in the way to Moab : and they suffered no man to pass over :

29 But they slew of the Moabites at that time, about ten thousand, all strong and valiant men : none of them could escape.

as far as Galgal, (H.) whence he returned, as if he had been consulting the *oracis*, and had orders to communicate something of importance to the king, unless we translate, "He dismissed, &c., (19) and as he was returned from the idols at Galgal, he said," &c., at the same interview. C.—He would not expose his companions to danger. M.

VER. 19. *Idols*. Heb. *poslim*. Some take these to be only heaps of stones. Prot. "quarries." H.—But the Sept., &c. represent them as "carved" idols. The same expression is used, Exod. xx. 4, &c.—*Silence* to Aod, (C.) that none of the people might be able to divulge the secret. Heb. "be thou silent." M.

VER. 20. *Alone*. Heb. "Aod approached unto him, and he was sitting in a summer parlour, which he had for himself, alone." H.—*A word*. What Aod, who was judge and chief magistrate of Israel, did on this occasion, was by a special inspiration of God : but such things are not to be imitated by private men. Ch. S. Aug. q. 20. Num. xxv. W.—Heb. "a thing (message, &c.) from God, (Aleim,) or the gods." Though God permitted this king to attack his people, and to scourge them for a time, he did not approve of his injustice, and now authorized the chief magistrate of Israel to revenge their wrongs. H.—God is the arbiter of our lives, and may order whomsoever he pleases to put us to death. But the doctrine of T. Huss, who preached, "It is lawful for every subject to kill any tyrant," was condemned in the Council of Constance. David severely punished the man who pretended that he had slain Saul. The first Christians never entered into any revolt against those cruel and impious emperors who oppressed them, and whose title to the throne was evidently unjust. See Rom. xiii. 1. Under what government are all satisfied, or of the same religion with the sovereign ? Even if any should pretend that they have an order from God to kill a tyrant, they must give proof of their commission to the lawful superiors, or they must expect to be treated as fanatical impostors. C.—*Throne* ; or Heb. "seat." The throne of state would not probably be placed in a retired chamber. H.

VER. 22. *With*, &c. Heb., Prot., "And the haft also went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out." By the word *belly*, the Jews mean all the vital parts. C.—The wound was so deep that Aod did not think proper to strive long to extract his sword ; and indeed, being all bloody, it would have only tended to excite suspicion. H.

VER. 24. *Door*. Lyranus would prefer *porticum*, "the porch," as the Chal. explains the Heb. by *exedra*, a portico highly ornamented with pillars and seats, where the princes formerly used to administer justice. H.—The Rom. Sept. adds after *prostada*, what may perhaps be a second version, "and he went through those who were drawn up," or the guards. He showed no signs of fear. H.

VER. 26. *Seirath* seems to have been on the road from Galgal to Mount Ephraim. Some conjecture that Josephus speaks of it under the name of Syriad, (C.) where he saw the inscriptions, which he asserts were left by the children of Seth before the deluge. H.—They might perhaps be the *mols* which are mentioned here.

30 And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

31 After him was Samgar, the son of Anath, who slew of the Philistines six hundred men with a plough-share: and he also defended Israel.

CHAP. IV.

Debbora and Barac deliver Israel from Jabin and Sisara. Jahel killeth Sisara.

AND the children of Israel again did evil in the sight of the Lord after the death of Aod:

2 *And the Lord delivered them up into the hands of Jabin, king of Chanaan, who reigned in Asor: and he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles.

3 And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes, and for twenty years had grievously oppressed them.

4 And there was at that time Debbora, a prophetess, the wife of Lapidoth, who judged the people.

5 And she sat under a palm-tree, which was called by her name, between Rama and Bethel, in Mount Ephraim: and the children of Israel came up to her for all judgment.

6 And she sent and called Barac, the son of Abinoem, out of Cedes, in Nephtali: and she said to him: The Lord God of Israel hath commanded thee: Go, and lead

* 1 Kings xii. 9.

VER. 29. *Strong.* Heb. lit. “the fatness,” denoting what is most excellent. Psal. xxv. 30, and lxxvii. 31. C.—Eglon would have his chief nobility and most valiant soldiers round his person. H.

VER. 30. *Eighty.* The Hebrews use the letter *p* to express this number; and, as it is very like their *c*, which stands for twenty, Houbigant suspects that the first number is a mistake of the transcribers. Usher confesses that it is “extremely improbable” that Aod should have governed so long after he had slain Eglon, as he must have been, at that time, about forty years old; and the Israelites were not often so constant for such a length of time. Houbig. Proleg.—But his difficulty does not affect Usher, as he brings Aod forward only in the eightieth year from the peace of Othoniel; and instead of allowing him eighty years of peaceful sway, he says Samgar appeared after him; but, it seems, both together did not reign a year, since in that eightieth year he commences the servitude which Jabin brought upon Israel, from A. 2679 till 2699, and peace was not restored by Barac for other twenty years! H.

VER. 31. *Samgar.* His reign seems to have been short, and only perhaps extended over the tribes of Juda, Simeon, and Dan, while Debbora governed in another part. Some exclude him from the list of judges. But Josephus, Origen, &c., allow his title, with most of the moderns. C.—The Alex. Chronicle gives him a reign of twenty-four years, which Salien would understand as if he had acted under the orders of Aod, when the latter was grown too old, if the author had not said that, “after the death of Aod, Samgar, his son, judged Israel twenty-four years,” which he subtracts from the eighty years allotted to Aod. He makes Bocci succeed Abisus in the pontificate at the same time, which Salien admits, A. 2696.—*Hundred.* Sept. “as far as 600,” which might be at different times, when the Philistines were dispersed through the country in order to plunder.—*Plough-share.* Sept. *aratropodi.* H.—Some translate the Heb. “an ox-goad.” Maundrell describes those which are used in Palestine, as eight feet long; and at the thick end ten inches round, with a kind of spade, to clean the plough, while the other end is very sharp. Samgar might probably use such an instrument. From its being mentioned, we may gather that he did not engage the enemy in a pitched battle, (C.) but as he could find an opportunity. H.—*Defended.* Heb. and Sept. “saved,” which shows that he was a proper judge. M.—It is true, he did not rescue the Israelites entirely, but he stood up in their defence. C.—The duration of his government is not specified, nor is it said that the land rested, because he ruled for a short time only: Josephus says not quite a year; and the roads were continually infested with the incursions of the Philistines on the south, and of the Chanaanites on the north. Chap. v. 6. Samgar seems to have been a ploughman, and he seized the first weapon that came to hand. H.

CHAP. IV. VER. 1. *Aod.* Samgar is passed over, either because he was only a private man, who performed a feat of valour like Jahel, (chap. v. 6. Salien,) or because his government was so short and limited.

VER. 2. *Asor.* Josue defeated the king of this country. Jos. xi. 8. But some of his successors had contrived to raise themselves again to power. His dominion probably extended only over the tribes of Nephtali, Zabulon, and Issachar, while Debbora judged in Mount Ephraim, and Samgar in Juda.—*He dwelt.* It is not clear whether Jabin or Sisara dwelt in *Haroseth*, but most probably it was the latter, ver. 13.

VER. 3. *Scythes.* Heb. “chariots of iron.” C.

VER. 4. *Lapidoth* signifies “lamps,” and Barac, “thunder;” which has

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an army to Mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephtali, and of the children of Zabulon:

7 And I will bring unto thee in the place of the torrent Cison, Sisara, the general of Jabin’s army, and his chariots, and all his multitude, and will deliver them into thy hand.

8 And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

9 She said to him: I will go, indeed, with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nephtali, and went up with ten thousand fighting men, having Debbora in his company.

11 Now Haber, the Cinite, had some time before departed from the rest of the Cinites, his brethren, the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes.

12 And it was told Sisara, that Barac, the son of Abinoem, was gone up to Mount Thabor:

13 And he gathered together his nine hundred chariots armed with scythes, and all his army, from Haroseth of the Gentiles, to the torrent Cison.

14 And Debbora said to Barac: Arise, for this is the

given rise to various conjectures, as if they were the same person. S. Ambrose thinks that Debbora was a widow at this time, and the mother of Barac. But S. Jerom says there is no proof of either.—*Judged.* Many deny that this word is taken in the same latitude here as when it is applied to men. But the text, as it is explained by the Fathers in general, will not permit us to refuse the prerogatives of a judge to Debbora. Her authority was not merely voluntary, in consequence of the people’s high opinion of her, as many would believe, with Salien, W., &c., (H.) but she gave decisions which were binding on the Israelites; and she seems to have continued in the exercise of her functions along with Barac, after the victory which they gained over Sisara. The government of the latter was perhaps limited to the tribes which he had rescued from slavery. C.

VER. 5. *Name.* Heb. “she dwelt (or sat to judge) under the palm-tree of Debbora.” “The oak of weeping,” *allon Bachuth*, under which Debbora, the nurse of Rebecca, was interred, was also near *Bethel*. Gen. xxxv. 8. H.—This city was on the confines of the tribes of Ephraim and of Benjamin, over which Debbora chiefly exercised her authority; and here she was consulted by the people. C.

VER. 6. *Cedes.* There was another city of this name in Juda. H.—Barac was of the tribe of Nephtali. C.—*The Lord*, &c. Prot. translate, “hath not the Lord?” &c., as if the will of God had been notified to him before. We find that he makes some demur, ver. 8. H.—*Thabor.* A city of this name was also built at the foot or on the top of the mountain, and belonged to Zabulon. It is attributed to the Levites, 1 Par. vi. 77. The mountain rises in the midst of a vast plain, to the height of thirty stadia, (Joseph. Bel. iv. 2. S. Jer. in Osee v. 1,) or above 3000 paces, “which make a league, or an hour’s walk.” It is commonly supposed that Jesus Christ was transfigured on this once delightful mountain, which is now a desert. C.

VER. 7. *Hand.* Cison flows through a luxuriant vale or champaign country, on the south of Mount Thabor, whence Barac came rushing down the rocks and precipices upon the army of Sisara. Chap. v. 15. C.—This general was delivered into the hand of Barac, to be routed, though he was afterwards slain by the hand of Jahel, ver. 9, and 21. H.

VER. 8. *Not go.* Sept. and S. Aug. (q. 26) add, “because I know not whether the Lord will send his angel to grant me success.” S. Paul (Heb. xi. 32) praises the faith of Barac, so that he spoke thus out of prudence, that the people, seeing (C.) their revered prophetess in his company, (H.) might not condemn the undertaking as too rash and perilous. He therefore entreats her, in this earnest manner, to come with him, and point out the time when he must attack the enemy.

VER. 9. *Thee.* Prot. “the journey that thou takest shall not be for thine honour, for the Lord shall sell Sisara,” &c. It is certain, however, that Barac acquired great commendations on this occasion: but if he had not been accompanied by Debbora, he would not have shared the glory of the victory with her and another woman. H.—Some suppose that Debbora speaks of herself; others explain her words of Jahel. They may both be right. M.

VER. 11. *Valley.* Heb. *alun*, may denote also (Sept.) “a wood of oaks.” (C.) or a plain. H.—Haber probably left the first settlement of the Cinites near Engaddi when his brethren went (C.) into the southern parts of the tribe of Juda. Chap. i. 16. This is mentioned that we might know how his wife came to be in those parts, ver. 17, &c. H.

VER. 13. *Cison.* Part of this torrent falls into the Mediterranean, and part

day wherein the Lord hath delivered Sisara into thy hands: behold, he is thy leader. And Barac went down from Mount Thabor, and ten thousand fighting men with him.

15 And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac; insomuch, that Sisara leaping down from off his chariot, fled away on foot,

16 And Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles; and all the multitude of the enemies was utterly destroyed.

17 But Sisara fleeing, came to the tent of Jahel, the wife of Haber, the Cinite, for there was peace between Jabin, the king of Asor, and the house of Haber, the Cinite.

18 And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent, and being covered by her with a cloak,

19 Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any man here? thou shalt say: There is none.

21 So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

* Psal. lxxxii. 10.

into the sea of Tiberias. It rises from Mount Thabor (which is about two hours' walk, south-west of Nazareth) and from Gelboe, &c. M.

VER. 15. *Terror.* The most dreadful storms of thunder, lightning, &c., (chap. v. 20,) discomfited the enemy, while the sword of Barac (C.) dealt death around, so that Sisara and all his army presently turned their back, (H.) and the general himself, being stricken with a panic, leaped from his chariot, as if he thought his horses did not run fast enough.

VER. 17. *Tent.* The women had separate tents from their husbands. Haber, it seems, was from home, and was not molested by the Chanaanites. He continued neuter during this war. What then must we think of the conduct of his wife? Commentators generally justify her, as the Scripture gives her great commendations, and as the family of the Cinites enjoyed the religion and privileges of the Israelites. Hence this portion of it could not make a league with the enemy of God's people, to the detriment of the latter; and if they did they were bound to break it as soon, at least, as God manifested his will that the enemy should be destroyed. Jahel might however deserve the praise of fortitude, which the Scripture gives her, and yet mingle some human imperfection in her manner of acting. She seems to speak with fraud, and to betray the sacred rights of hospitality; and it is doubtful whether Haber himself could renounce the alliance with Jabin (particularly if they had taken mutual oaths to observe it, as was then customary) without informing him of his resolution. *Fides, quando promittitur, etiam hosti servanda est.* S. Aug. ep. 1 ad Bonif. See Grot. Jur. iii. 19. C.—Yet, if she told a lie, it was only an officious one, (M.) such as Sisara desired should be told for his safety, ver. 20. H.—It is lawful to use stratagems against an enemy. Salien, A. 2741. See Jos. ii., and viii. 4. Debbora pronounces the name of Jahel to be most blessed, (chap. v. 24,) which shows that she was inspired by God to kill Sisara. If we consider her action in any other light, it will certainly appear very shocking, as Rahab could not escape the accusation of treason towards her country by any other means. Ad. Judith, &c., who washed their hands in the blood of sinners, (Psal. lvii. 11,) would undoubtedly have been condemned at any merely human tribunal, which would not admit the plea of inspiration. H.—Besides this secret impulse, Jahel might be acquainted with the prediction of Debbora, (ver. 9,) and with the miraculous victory which encouraged her to destroy the common enemy, (Abulensis, Josephus, &c. T.) the only remnant of an immense army. H.—The peace which subsisted between her family and the Chanaanites was a forced one, (T.) and perhaps consisted only in the former being allowed to live quietly (D.) in the midst of these idolaters, whose manners they abhorred (H.); while the Israelites, though at a greater distance, were so severely treated even when they were so weak as to adore the idols (T.) of their oppressors. Thus the Divine providence was pleased to reward virtue, and to punish infidelity. H.

22 And behold, Barac came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will show thee the man whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

23 So God that day humbled Jabin, the king of Chanaan, before the children of Israel:

24 Who grew daily stronger, and with a mighty hand overpowered Jabin, king of Chanaan, till they quite destroyed him.

CHAP. V.

The canticle of Debbora and Barac, after their victory.

IN that day Debbora and Barac, son of Abinoem, sung, and said:

2 O you of Israel, that have willingly offered your lives to danger, bless the Lord.

3 Hear, O ye kings, give ear, O ye princes: It is I, it is I, that will sing to the Lord, I will sing to the Lord, the God of Israel.

4 O Lord, when thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heavens dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

6 In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested: and they that went by them, walked through by-ways.

7 The valiant men ceased, and rested in Israel: until Debbora arose, a mother arose in Israel.

8 The Lord chose new wars, and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel.

VER. 18. *Cloak,* or rough, hairy bed coverlid. Heb. *Ssmice*, occurs no where else. C.

VER. 21. *Tent.* Such nails were used to fasten down the skins of which the tent was composed. C.—This resembled a stake, though Josephus says it was made of iron. M.—*And died.* Thus he met a more ignoble fate, which would be more hateful to a warrior. Abimelech ordered his armour-bearer to kill him, that it might not be said that he had fallen by the hand of a woman. Chap. ix. 54. H.

VER. 23. *Humbled Jabin,* though he was not present in this battle. H.

CHAP. V. VER. 1. Debbora probably composed this most flowery and animated canticle, ver. 3—7. C.

VER. 2. *Lord.* Heb. may have different senses: “bless the Lord for having avenged Israel, the people willingly exposing themselves, or showing their concurrence.” Roman Sept. “What was hidden has been disclosed in Israel, when the people showed their good-will, bless the Lord.” This verse is repeated as a kind of chorus, ver. 9. The zeal and concord of the little troop, which had met the formidable army of Sisara, deserved the highest applause. H.

VER. 3. *Kings.* She invites all who have authority, whether in or out of Israel, to attend unto the dispensations of Providence. God alternately cherishes and corrects his people. David makes a similar appeal to all kings and judges, Psal. ii. 10. H.

VER. 4. *Edom.* Sinai, where God gave his law amid thunder and lightning, was situated in Idumea. C.—God displayed his glory on this mountain, and also on Mount Seir. Deut. xxxiii. 2. Some believe that Debbora compares the wonders which attended the late victory with those which God wrought when he led his victorious bands through the desert, and conquered the countries of Sehon, &c. H.—He provided for the wants of his people, even in the most desolate regions, giving them water out of the hard (C.) rock of Horeb or Sinai, (H.) and causing all nature to change her appearance at his approach. Psal. lxvii. 8; Exod. xix. 18. C.

VER. 6. *The paths rested.* The ways to the sanctuary of God were unfrequented; and men walked in the by-ways of error and sin. Ch.—Though Samgar and Jahel were so remarkable for their valour, as they have manifested on a late occasion, yet they did not prevent the incursions of the enemy both on the south and north. H.—The merchants durst not travel, as usual, through the country. Druius.—God had threatened the faithless Israel with this punishment, Lev. xxvi. 22; Lament. i. 4; Isa. xxiii. 8. C.—*They that went by them* formerly without apprehension, are now forced to seek out by-ways. H.—Thus was justly punished the negligence of those who observed not the festivals of the Lord, nor frequented his tabernacle. M.

VER. 7. *Valiant.* Heb. is also translated, “the villages ceased,” as no one thought himself in safety out of the strong cities.—Until. Heb “until I, Deb-

9 My heart loveth the princes of Israel: O you, that of your own good will offered yourselves to danger, bless the Lord.

10 Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way.

11 Where the chariots were dashed together, and the army of the enemies was choaked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty.

12 Arise, arise, O Debora, arise, arise, and utter a canticle. Arise, Barac, and take hold of thy captives, O son of Abinoem.

13 The remnants of the people are saved, the Lord hath fought among the valiant ones.

14 Out of Ephraim he destroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: out of Machir there came down princes, and out of Zabulon they that led the army to fight.

15 The captains of Issachar were with Debora, and followed the steps of Barac, who exposed himself to dan-

bora, arose, that I arose, a mother," &c. The Holy Ghost obliges her to declare her own praises. She deserved the glorious title of "mother of her country."—*Mother* denotes an authority, mixed with sweetness: such had been exercised by Debora, in deciding the controversies of the people, (C.) and in directing them to follow the right path. H.

VER. 9. *Princes.* Heb. "legislators," governors, judges. I cannot refuse them due praise, and I invite them earnestly to bless the Lord, ver. 2.

VER. 10. *Fair asses.* Heb. "shining," white, or of divers colours, particularly red and white, with which the people were accustomed to paint their asses. Bochart.—Asses and mules were formerly much more in use than horses. Num. xxii. 21; Matt. xxi. 25; 3 Kings i. 33. C.

VER. 11. *Choaked* in the waters of the Cison, and of *Mageddo*, ver. 19, 21. Heb. is very obscure: "from the noise of archers, in the places of drawing water, there shall they relate the justices of the Lord, the righteous acts of his villages, (or brave men,) then shall the people of the Lord go down to the gates," where the courts of judicature are held. H.—Sept. You shall make your voices heard, playing on instruments, C. (*anacroumenón, pulsantium*).—Among those who rejoice, there shall they give righteous deeds to the Lord: they have wrought justice in Israel, &c. H.—If we neglect the points, we may render the Heb. more agreeably to the Vulgate. "At the voice of those who are pierced with arrows in the midst of those who draw water, (or are drowned,) there they shall publish," &c. C.—H.

VER. 12. *Captives.* Heb. "Take thy captivity prisoner." Hold those in subjection who so lately domineered over you. C.

VER. 13. *Remnants.* Many of the Israelites had been slain by Jabin, but the Lord enabled the valiant Barac to requite him. Heb. "Then he made him that remaineth have dominion over the nobles among the people. The Lord made me rule over the mighty." Barac and Debora were raised from an humble state to govern Israel; while the nobles were passed over. H.—The people of God, which was reduced to such abjection and misery, is now become formidable to the greatest princes, who look upon themselves as something great, and are called beneficent. Luke xxii. 25. Sept. "Then his (Barac's) force was magnified: Lord, humble before me those who exceed me in strength." Chal. "Then one of the army of Israel (Barac) crushed the power of these mighty nations," &c. C.

VER. 14. *Out of Ephraim, &c.* The enemies, straggling in their flight, were destroyed as they were running through the land of Ephraim, and of Benjamin, which lies after, that is, beyond Ephraim; and so on to the very confines of Amalec. Or, it alludes to former victories of the people of God, particularly that which was freshest in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies, the Moabites, with the Amalecites their allies. See chap. iii. Ch.—*Fight.* Debora insinuates that the late victory had rendered Nephtali and Issachar as famous as these tribes, which had formerly sent forth the greatest generals; Josue, who conquered Amalec, (Exod. xvii. 10,) and Aod, of the tribe of Benjamin, (C.) who had so greatly signalized himself, and sounded the alarm in Mount Ephraim with success. Chap. iii. 13—27. H.—Heb. "out of Ephraim he has torn them (Prot was there a root of them against, or) into Amalec, and after thee Benjamin among thy people." There was a mountain called *Amalec* in the tribe of Ephraim, (chap. xii. 15,) where some victory may have been obtained, though we know not the particulars of it. C.—They and the neighbouring tribes might have encountered Amalec coming to assist Jabin. D.—It is thought that the Moabites fell upon their territory only after most of the inhabitants were cut off. Chap. xix. and xx. The Sept. and Theodotion take no notice of Amalec, as they have read, *Amok*, a valley: "the people of Ephraim chastised them in the valley, and thy brother Benjamin, in his people." The Chaldee understands the whole verse of the wars against Amalec, who had been routed by Josue, and would fall a prey to the arms of Saul, who was of the tribe of Benjamin. Many commentators follow this explanation. It does not appear that Barac received any aid from these tribes, nor from *Machir*, or any

ger, as one going headlong, and into a pit. Ruben being divided against himself, there was found a strife of courageous men.

16 Why dwellest thou between two borders, that thou mayst hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men.

17 Galaad rested beyond the Jordan, and Dan applied himself to ships: Aser dwelt on the sea shore, and abode in the havens.

18 But Zabulon and Nephtali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanac, by the waters of Mageddo, and yet they took no spoils.

20 There was war made against them from heaven: the stars, remaining in their order and courses, fought against Sisara.

21 The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my soul, upon the strong ones.

of those who lived at a distance. C.—As for *Zabulon*, the Vulgate intimates that great generals were found among them; but the Heb. rather gives them the praise of learning: "They that handle the pen of the writer." H.—Yet *sopor* is applied not only to writers, and to those who are learned in the law, as the *scribes*, Esdras, Baruch, &c., were, but also to commissioners, secretaries of state, and officers who were employed both in peace and war. 2 Par. xxvi. 11. Hence the Sept. translate, "out of Zabulon, the powerful in the sceptre of learning;" (C.) (Grabe) "of instruction." H.

VER. 15. *Exposed.* Heb. "he was sent on foot into the vale," to contend with the nine hundred chariots of Sisara. Issachar boldly followed him to battle. They came down with such fury and speed, as if they were falling headlong down a precipice. H.—Sisara presently turned his back, being affrighted with the apparition of angels, who probably fought at the head of Barac's troop. Salien.—Only three tribes exposed themselves to danger, while the rest were either engaged in civil broils, or in their usual employments. C.—*Divided.* By this it seems that the valiant men of the tribe of Ruben were divided in their sentiments with relation to this war; which division kept them at home within their own borders, to hear the bleating of their flocks. Ch.

VER. 17. *Galaad* was inhabited by the tribes of Gad and Manasses; and took no part in this war. C.—*Dan.* Heb. "Why did Dan remain in ships?" Debora now rebukes those who lived on the west side of the Jordan, as well as those on the east. Dan might think himself remote enough from the kingdom of Jabin. But Aser dwelt very near, yet durst not make any attempt to throw off the yoke.—*Havens.* Heb. "Breaches." He had, perhaps, suffered much already, (H.) and preferred to remain quiet, even in his half-ruined cities, before engaging in the perilous attempt of his brethren. C.—He was too much taken up with commerce to pay any attention to the oracles of the Lord. Grabe's Sept. "Aser . . . pitched his tents upon his cavities, or the broken ground of it," the sea-shore, which is commonly intersected with a variety of rivulets amid the cliffs. H.

VER. 18. *Merome.* Heb. "In the heights of the field, or of Merome." Some take this place to be the lake Semechon, but we have endeavoured to show that it was in the vicinity of *Thanac*, Jos. xi. 5. C.—Thabor was in the midst of a great field or plain. D.—Barac seems to have been at the head of 10,000 men of the tribe of Issachar, attacking Sisara, at the foot of Thabor, while 40,000 of the tribes of Nephtali and Zabulon, almost without arms, fell upon the kings of Chanaan, who had posted themselves near the waters of *Mageddo*, to intercept any recruits that might be sent from the southern tribes, ver. 8, 15, 19. C.

VER. 19. *Spoils.* So far from it, they even lost their lives. M.—Heb. "they took no piece (or gain) of money." If we understand this of the Israelites, we may say that they stopped not to plunder the slain, nor would they suffer any to redeem their life by the promise of a great ransom. Whatever riches they found afterwards they consecrated to the Lord, in testimony of their gratitude. C. Num. xxxi. 54.

VER. 20. *Stars*, or angels, who are compared to the stars, and often fought for Israel. 2 Mac. x. 29. Vales. Philos. c. 31. C.—*Courses.* This miracle was of a different kind to that which proved so fatal to the enemies of Josue. Lyran.—Sept. Alex. "They fought with (meta) Israel," for which Grabe puts, against Sisara. H.

VER. 21. *Dragged.* Prot. "swept them away, that ancient river, the river Kishon."—*Cadumim*, which the Prot. translate *ancient*, (H.) means also *easterne*. The former epithet seems very insignificant. We read (Judith vii. 3) of a place which the Syriac properly calls *Cadmon*, and the Vulg. *Chelmon*, in this neighbourhood. Instead of *Kadumim*, Sym. and Theodotion read *Kodssim*, which the former translates, "the holy vale." Many of the army (C.) of the kings, and perhaps of Sisara also, (H.) endeavouring to make their escape, were drowned in the Cison. C

22 The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

23 Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men.

24 Blessed among women be Jahel, the wife of Haber the Cinite, and blessed be she in her tent.

25 He asked her water, and she gave him milk, and offered him butter in a dish fit for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

27 Between her feet he fell: he fainted, and he died: he rolled before her feet, and there he lay lifeless and wretched.

28 His mother looked out at a window, and howled: and she spoke from the dining-room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

29 One that was wiser than the rest of his wives, returned this answer to her mother-in-law:

30 Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks.

31 So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.

32 ^aAnd the land rested for forty years.

^a A. M. 2719, A. C. 1285.

VER. 22. *Broken*, (*cciderunt*) "fell off," the hoofs being fractured by the hard road, while the riders galloped full speed. H.—Some translate the Heb. the hoofs of the horses made a sound like that of a hammer beating an anvil, on account of the hurry of the strong ones who push them forward." Others, "the hoof . . . was broken by the precipitation (C.) (Prot. prancings, the 'prancings of the mighty ones. H.) of those who fled."

VER. 23. *Meroz*. Where this land of Meroz was, which is here laid under a curse, we cannot find: nor is there mention of it any where else in holy writ. In the spiritual sense, they are cursed who refuse to assist the people of God in their warfare against their spiritual enemies. Ch.—Mazzaroth. Job xxxviii. 32.—*Angel*, Michael; or the high priest, or Barac, Debbora, &c. See chap. ii. 1. C.—Prot. "Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof." —*To help*. Prot. "to the help of the Lord against the mighty." Sept. "our helper is the Lord in the mighty warriors." He assists their endeavours, which would otherwise prove unsuccessful. H.

VER. 24. *Among*. Heb. "above." After cursing those who befriended the enemy, Debbora pronounces a blessing upon Jahel. H.

VER. 25. *Dish*. Heb. *sopol*; whence the symbole of the Lydians, Tuscans, and Romans was probably derived, denoting a bowl or jug with a handle, designed for libations.

VER. 26. *Sisara*. Heb. says with the hammer; (Prot.) "she smote off his head, when she had pierced and stricken (*the nail*) through his temples." But we may rather translate, (H.) "she pierced his head, she struck it, and pierced through his temples." C.—For we cannot suppose that she severed his head from his body with the hammer; but she fastened it to the ground with the nail. Chap. iv. 21.

VER. 27. *Wretched*. Heb. "he expired where he fell down." H.—Debbora represents Jahel as ready to tread the unhappy Sisara under her feet, if he should offer to stir. She thrice repeats his death.

VER. 28. *His mother, &c.* This poetical imagination is very natural.—*Room*. Heb. "through the lattices," *assnob*, of which the windows then consisted. Prov. vii. 6. C.—*Horses*. Prot. "why tarry the wheels of his chariots?" H.

VER. 29. *Wives*. This is not expressed in Heb. "his wise ladies answered her," or joined in her lamentations. Then the mother comforted herself with the hope that they might possibly be employed in dividing the spoils. C.—Heb. "yea, she answered herself, Have they not gained the victory? have they divided the prey? to every man a damsel, yea, two? to Sisara a booty of divers colours," &c. H.

VER. 30. *Necks*. Heb. "the spoils of various colours, the embroidery of divers colours, on both sides, for the necks (of the captors) of the spoil." H.—Or more simply, "for the neck (general) of the army;" (Vatab.) or "the necks of the soldiers," who will be laden with the abundance of spoils. C.—The ladies dwell with great delight on the thought of possessing rich embroidery or needle-work. How dreadfully would their hopes be blasted when a few hours after they saw Barac at their gates, and their city in flames! H.

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The people, for their sins, are oppressed by the Midianites. Gedeon is called to deliver them.

AND the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Midian seven years.

2 And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist.

3 And when Israel had sown, Midian and Amalec, and the rest of the eastern nations, came up:

4 And pitching their tents among them, wasted all things as they were in the blade, even to the entrance of Gaza: and they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses.

5 For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6 And Israel was humbled exceedingly in the sight of Midian.

7 And he cried to the Lord, desiring help against the Midianites.

8 And he sent unto them a prophet, and he spoke: Thus saith the Lord, the God of Israel: I made you to come up out of Egypt, and brought you out of the house of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

10 And I said: I am the Lord your God, fear not the

VER. 31. *Rising*. Heb. "when he goeth forth in his might." Let the just advance in virtue, and glory, as the sun becomes more beautiful and hot as he leaves the horizon, on a clear summer day. This comparison is often applied to the servants of God. Eccli. xvii. 16; 2 Kings xxiii. 5; Matt. xiii. 45. C.

VER. 32. *Forty*. Usher says only twenty from the victory of Barac. Petavius and other able chronologers allow the full term of forty years after that event. See chap. iii. 11. H.—Barac was buried at Cedars, where Benjamin (Itin.) saw his tomb. C.—Ozi, the high priest for the last forty years, was succeeded by Zaraias, A. 2760, who reigned an equal length of time, and died with Gedeon. Maraias took his place, A. 2801, at the commencement of Abimelech's usurpation, and died A. 2841. Salien.

CHAP. VI. VER. 1. *Midian*. This nation had formerly been almost extirpated by Moses. Num. xxxi. 7, &c. H.—But they had re-established themselves, and dwelt in the neighbourhood of the Moabites, whom they had assisted. They now made a league with Amalec, and other eastern nations, (C.) in order to revenge themselves upon the Israelites. H.—Midian was a descendant of Abraham by Cetura. Gen. xxv. 2. The shortness of the servitude, which the Israelites had to suffer from them, was compensated by its severity. M.

VER. 2. *Resist* is not expressed in Heb., neither did Israel dare to encounter the enemy. They retreated into the strongest holds, to rescue their goods and persons from the depredations of the Midianites. H.

VER. 3. *Amalec* was formerly widely dispersed through Arabia. Some dwelt to the south of the promised land. Exod. xvii.; Num. xiii. 3; 1 Kings xv. 6, and xxxi. 1. But these inhabited the eastern countries, concerning whom Balaam spoke, Num. xxiv. 20. The Amalecites were scattered from Hevila upon the Euphrates, as far as the Red Sea and Sur, which is near Egypt. 1 Kings xv. 7, and xxvii. 8. The other *eastern nations* denote those who inhabited the desert Arabia, the Moabites, Ammonites, Idumeans, Cedrenians, &c. Isa. xi. 14; Jer. xlix. 28; Ezec. viii. 7.

VER. 4. *Blade*. Heb. "the increase of the earth." They waited till the corn was almost ripe, and what they could not carry off they destroyed. C.—It seems they had allowed Gedeon time to gather in some corn, (ver. 11,) and other Israelites would seize their opportunity, and perhaps cut the corn before it was perfectly ripe, which the Vulg. may insinuate by mentioning the *blade*.—*Gaza*. They ravaged the whole country from east to west. H.

VER. 5. *Locusts*. This comparison shows the rapacity and devastation of the enemy. Locusts in those countries often obscure the air with their numbers, and presently eat up every green thing. They proceed in regular order like a great battalion, and it is reported that they send some before to explore the country. S. Jer. in Joel ii. Bochart. C. Gen. x. 4.

VER. 8. *A prophet*. The people no sooner repent than God shows them mercy. H.—The name of this prophet is unknown.

VER. 10. *Fear not*. Idols can do you no hurt, if you continue faithful to

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gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

11 And an angel of the Lord came,^a and sat under an oak that was in Ephra, and belonged to Joas, the father of the family of Ezri. And when Gedeon, his son, was threshing and cleansing wheat by the wine-press, to flee from Midian,

12 The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

13 And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of Midian.

14 And the Lord looked upon him, and said: ^b Go, in this thy strength, and thou shalt deliver Israel out of the hand of Midian: know that I have sent thee.

15 He answered, and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold, my family is the meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Midian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me:

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the angel of the Lord said to him: Take the

^a A. M. 2759, A. C. 1245.

^b H.—Show them no respect or worship. *The fear of Isaac* means the God (C.) whom Isaac worshipped, Gen. xxxi. 42. H.

VER. 11. *Angel*; Michael. M.—Some think it was the prophet who had addressed the people, or Phinees, according to the Rabbins. See S. Aug. q. 31. Others believe it was the Son of God, who takes the name of Jehovah. Broughton and other Protest.—But the most natural opinion is, that a real angel was sent, in the name of God, like that which appeared to Moses, and assumed the incommunicable name as the ambassador of God.—*Ephra*, a city of the half tribe of Manasses, on the west side of the Jordan, of which Joas was the richest citizen. He was of the family of Ezri, and a descendant of Abiezer. 1 Par. viii. 18. Heb. might be rendered, “Joas, the Abiezirite.” Chap. viii. 32, and xiii. 2.—*Midian*. Not having the convenience of cleansing the wheat in the open field, Gedeon was doing it privately, with a design to carry it off at the approach of the enemy, and to support himself and family in some cavern. Heb. takes no notice of cleaning: “Gedeon threshed wheat, by the wine-press, to hide it, *or* to flee,” &c. He probably used a flail, or some smaller sticks, such as were employed to beat out olives. Isai. xxviii. 27; Ruth ii. 17. C.—The wheat harvest was about Pentecost, that of barley was at Easter. It seems the Midianites had been later than usual this year in making their incursions, ver. 33. H.

VER. 12. *Is*. We should naturally translate *be with thee*, if the answer of Gedeon did not show (C.) that it is to be taken as an assertion that the Lord was already reconciled to Israel, and had made choice of this valiant man to rescue his people from slavery, though he was not of the first nobility, ver. 15.

VER. 14. *Lord*, Jeve. H.—The Chal. and Sept. have, “the angel of the Lord,” as the best interpreters understand it. C.—*Strength*, with which I have endued thee. M.

VER. 15. *The meanest in Manasses*, &c. Mark how the Lord chooseth the humble (who are mean and little in their own eyes) for the greatest enterprises. Ch.—Heb. and Sept. lit. “My millenary is poor, *or* lowly,” &c. This term means a great family, from which many others spring, or a city inhabited by such. Bethlehem was of this description in Juda. Mic. v. 2. Ephra and the family of Abiezer were not the first in Manasses.

VER. 17. *Thou*, the Lord, or his angel, capable of fulfilling these great promises; or be pleased, by some sign, to manifest thyself to me. C.

VER. 18. *A sacrifice*, or some provisions to present unto thee. Heb. *monēe*, is taken for a *present*, particularly of flour and wine. It is used to denote those presents which were made by Jacob to Esau and Joseph, and by Aod to the king of Moab. Chap. iii. 15; Gen. xlvi. 14. C.—*To sacrifice*, often means to kill things

flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

22 And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

23 And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

25 That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's and cut down the grove that is about the altar:

26 And thou shalt build an altar to the Lord thy God, in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Then Gedeon, taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

^b 1 Kings xii. 11.

for a feast. Matt. xxii. 4. What Gedeon brought was afterwards turned into a sacrifice by the angel, ver. 21. M.—Gedeon was not a priest, nor was there any altar prepared for a sacrifice. If Gedeon had intended to offer one, he would not have boiled nor baked the food which he presented before his guest. C.

VER. 19. *Measure*. Heb. “epha,” containing ten gomors, each of which was sufficient for the daily maintenance of a man; so that Gedeon brought as much as would have sufficed for ten men. Abraham presented no more before the three angels, Gen. xxi. 6.

VER. 20. *Thereon*. Thus he would show Gedeon that he had no need of food. He would exercise his obedience, and manifest a greater miracle, as the flesh and bread would be less apt to take fire when the angel touched them, even though some might imagine that he caused a spark to come from the rock. For the like purpose Elias ordered thrice four buckets of water to be poured on the bullock, which fire from heaven would miraculously consume. 3 Kings xviii. 34. H.

VER. 22. *Alas*. He makes this exclamation, concluding that he should soon die. Exod. xxxiii. 20.—This opinion was groundless; and it is wonderful that it should prevail among the Israelites, (H.) since so many had seen angels without receiving any harm. M.

VER. 25. *And another*, or “the second.” Only one seems to have been sacrificed (ver. 28, Cajetan); though others think that the second bullock was designed for a peace-offering. Bonfrere.—Some infer that it had been fattened for Baal. Sept. observe, that the first bullock or “calf was fattened:” but it does not appear for what purpose. C.—*Seven years*, in memory of the duration of the slavery. M.—*Altar*. We may render the Heb. “Cut down the idol which is upon the altar; *or*, Break in pieces the *āssre*,” &c. This is the title of the idol of the grove, Astarte or Asteroth. Syr. and Arab. The Sept. is favourable to this explanation. C.—But the groves themselves were to be cut down where an altar of God was to be erected. It seems this altar and the grove belonged to Joas, who is hence supposed to have joined in the worship of Baal. If he did formerly, his eyes were now opened, and he boldly approved of the conduct of his son, (ver. 31. H.) who had probably never been infected. M.

VER. 26. *Top*. Heb. “on the top of this fortress, (Mawz, Dan. xi. 38. Sept.) on the platform, (C.) *or* place appointed.” H.—*Offer*. Though Gedeon was not a priest he was authorized to offer sacrifice. M.—God can dispense with his own laws. H.

VER. 27. *House*, his relations and fellow citizens, (C.) who were addicted to idolatry.



29 And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon, the son of Joas, did all this.

30 And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to-morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

32 From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

33 Now all Midian, and Amalec, and the eastern people, were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

34 But the spirit of the Lord came upon Gedeon, and he sounded the trumpet, and called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser, and Zabulon, and Nephtali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

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VER. 30. *Bring.* Parents took cognizance of the evil actions done in their family. The citizens require Joas to punish his son, or to deliver him up to them. On the same principle the Israelites insisted that the tribe of Benjamin should not neglect to punish the citizens of Gabaa; and the Philistines demand Samson. Chap. xv. 12, and xx. 13. C.

VER. 31. *His, Baal's, or rather my son's, adversary (C.)*; let him die before this morning be spent, as the Heb. insinuates. Joas represents to the men of the city, who looked upon him with a degree of respect, (H.) as the first in power and riches among them, (C.) how ill it became the Israelites to vindicate an idol. If Baal were truly so powerful as they seemed to imagine, (H.) and so eager to revenge himself, he could never be restrained from bringing his adversary to condign punishment. "Let the gods punish those who injure them," said Tacitus, Ann. i. "They would take care that their sacred things were not abused." Livy, x. This argumentation would suit the idolaters, who supposed that their gods were animated with the same sentiments and eagerness for revenge as themselves. Put the true God, who can feel no such impressions, bears for a long time with the impiety of men, though he requires that those who are in power should punish notorious offenders. The magistrate is the instrument of God's justice, and must stop, as much as possible, the growth of vice and irreligion. C.

VER. 32. *Altar.* Prot. "Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar." Sept. Alex. says that he then styled it (*auto*, the altar) "the judgment-seat of Baal," *Dikasterion Baal*. But the Vat. copy leaves Terobaal; and this title rather belonged to *Gedeon*. H.—David, out of horror for the name of Baal, calls him Jeruboseth. 2 Kings xi. 21, "Let confusion plead," &c. For the same reason Esbaal and Meribaal are called Isboseth and Miphiboseth in Scripture. C.

VER. 34. *Him.* He first calls his relations, and then the neighbouring tribes, to march against the enemy. He had before declared God's orders, and was recognised as judge and deliverer of Israel; so that no one objects to his exercising this act of sovereignty.

VER. 35. *Him.* Heb. "them." M.—The people readily obey the summons, though many of them had not got the better of their fears. Chap. vii. 3. H.

VER. 38. *So.* Gedeon besought the Lord to confirm his mission, in order to raise the drooping spirits of his soldiers. If he had not believed that he was chosen for the purpose of rescuing Israel, he would never have exposed himself, by destroying the idol and grove of Baal, and by calling the people to arms. The

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

CHAP. VII.

Gedeon with three hundred men, by stratagem, defeats the Midianites.

THEN *Jerobaal*, who is the same as Gedeon, rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of Midian was in the valley, on the north side of the high hill.

2 And the Lord said to Gedeon: The people that are with thee are many, and Midian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength.

3 Speak to the people, and proclaim in the hearing of all: ^bWhosoever is fearful and timorous, let him return. So two and twenty thousand men went away from Mount Galaad and returned home, and only ten thousand remained.

4 And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

6 And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver

^b Deut. xx. 8; 1 Mac. iii. 56.

readiness with which God grants his requests shows that he was inspired to act as he did, and his faith is greatly commended. Heb. xi. 32. C.

VER. 40. *Ground.* In these two miracles the Fathers observe that the fleece represented the Jewish nation, favoured with so many graces, while the rest of the world was dry and barren; and that, when the latter was watered with dew from heaven, by the coming of Jesus Christ, the Synagogue was deprived of those favours. Orig. hom. 8. Theod. q. 14. S. Jer. ad Paulin. S. Aug. &c.—In the first miracle we may also contemplate the incarnation of our Saviour in the womb of the most pure Virgin. Psal. lxxi. 6. S. Bern. Serm. S. Jer. epit. Paulæ. C.

CHAP. VII. VER. 1. *Fountain.* The same is also called Areth, as the copies of the Sept. and of S. Jerom vary. Bonf.—*Harad*, or "of trouble," either because the Midianites were filled with terror at the approach of Gedeon, or because so many of his soldiers returned home through fear. M.—Perhaps it may be the same which is called the fountain of Jezrael, near which Saul encamped, 1 Kings xxix. 1. C.—Adrichomius places it on the south of Gelboe, which is called the *high hill*. M.—Heb. "on the north side of them, by the hill of More in the vale." H.—Jezrael was between Gelboe to the south, and Hermon to the north. C.

VER. 2. *Lest Israel, &c.* By this we see that God will not choose for his instruments in great achievements, which depend purely on his grace, such as through pride and self-conceit will take the glory to themselves. Ch.—Yet Gedeon had only 32,000 to encounter 135,000 fighting men; so that if all had remained with him they would have each had to engage above four men, ver. 3; chap. viii. 10. M.

VER. 3. *Return,* agreeably to the law of Moses. Deut. xx. 8. If God had not enforced this order it would perhaps have been neglected in the hurry, particularly as all seemed to have joined the army with such alacrity. M.—*Galaad* perhaps may have been substituted for Gelboe, as there seem to have been none from the Galaad on the other side of the Jordan in the army of Gedeon. C.

VER. 5. *Tongues.* Some Latin copies add, "and hand," as it is expressed in Heb., &c., in the following verse. They resembled *dogs* more in the hurry than in the method of taking water. An old proverb says, "the dog drinks and flees away," (C.) alluding to the dogs in Egypt, who, through fear of the crocodiles which infest the banks of the Nile, lap the water with all expedition: "like a dog from the Nile." Erasmus. H. Macrob. ii. 2.

VER. 7. *That lapped water.* These were preferred that took the water up

Madian into thy hand : but let all the rest of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents : and he with the three hundred gave himself to the battle. Now the camp of Madian was beneath him in the valley.

9 The same night the Lord said to him : Arise, and go down into the camp : because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara, thy servant, go down with thee.

11 And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara, his servant, into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eastern people, lay scattered in the valley, as a multitude of locusts : their camels also were innumerable, as the sand that lieth on the sea shore.

13 And when Gedeon was come, one told his neighbour a dream : and in this manner related what he had seen : I dreamt a dream, and it seemed to me as if a hearth-cake of barley bread rolled and came down into the camp of Madian : and when it was come to a tent, it struck it, and beat it down flat to the ground.

14 He to whom he spoke, answered : This is nothing else but the sword of Gedeon, the son of Joas, a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

15 And when Gedeon had heard the dream, and the interpretation thereof, he adored : and returned to the camp of Israel, and said : Arise, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three

* Psal. lxxxii. 10.

in their hands, and so lapped it, before those who laid themselves quite down to the waters to drink : which argued a more eager and sensual disposition. Ch. --It is thought that the former would be more capable of supporting the fatigues of war. M.

VER. 8. *Victuals.* It appears that they did not take sufficient, (C.) not expecting that they would have to pursue the enemy so far. Chap. viii. 5--8.

VER. 11. *Servant.* Thus he confessed that he was not entirely free from fear himself, ver. 5, 10. H.--*Arms.* The greatest part of this immense crowd of people, who came to plunder, neglected the laws of war ; as the Israelites had not dared for a long time to oppose them. A select number of 135,000 men in arms were destined to keep them in order, and to protect them. Among these Gedeon insinuated himself, to know how they were encamped, and what sentiments they entertained. C.

VER. 13. *A dream.* Observation of dreams is commonly superstitious, and as such is condemned in the word of God ; but in some extraordinary cases, as we here see, God is pleased by dreams to foretell what he is about to do. Ch. See Gen. xl. ; Lev. xix. 26 ; Deut. xviii. 10. W.

VER. 14. *Sword and loaf* are both derived from the same Hebrew word, which signifies "to make war." See Num. xiv. 9. But if there had been no connexion or reason in the discourse of the soldier, (which was not the case, as Providence put it into his mouth,) the end would be equally obtained, which was to encourage Gedeon, and to inform him that the enemy was not without some apprehensions. C.

VER. 15. *Interpretation.* Heb. "the breaking," in allusion to a loaf or nut which must be broken. C.--*Adored* God in thanksgiving. M.

VER. 16. *Lamps*, or flambeaux, (C.) made of wood full of turpentine. H.--The soldiers held one end in their hand, and when they had thrown down their pitchers, the sudden light, the sound of trumpets and of men on three sides of the camp, threw the various nations into the utmost consternation, as they very naturally supposed that they were surrounded with a great army. God also sent among them the spirit of confusion, so that they knew not one another.

VER. 17. *Camp.* The three divisions stopped at the entrance, ver. 21. C.

VER. 18. *Camp, and shout together to the Lord and to Gedeon* ; or rather

parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

17 And he said to them : What you shall see me do do you the same : I will go into one part of the camp, and do you as I shall do.

18 When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp, and shout together to the Lord and to Gedeon.

19 And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

20 And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out : The sword of the Lord and of Gedeon :

21 Standing every man in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling, they fled away :

22 And the three hundred men nevertheless persisted sounding the trumpets. *And the Lord sent the sword into all the camp, and they killed one another,

23 Fleeing as far as Bethsetta, and the border of Abel-mehula, in Tebbath. But the men of Israel, shouting from Nephtali, and Aser, and from all Manasses, pursued after Madian.

24 And Gedeon sent messengers into all Mount Ephraim, saying : Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

25 ^bAnd having taken two men of Madian, Oreb and Zeb : Oreb they slew in the rock of Oreb, and Zeb in the wine-press of Zeb. And they pursued Madian,

^b Psal. lxxxii. 12 ; Isa. x. 26.

"the sword of, &c. ver. 20. The war is the Lord's, victory to or by the hand of Gedeon." Chald. He is the minister of God's justice to punish Madian. M.--It is no derogation to God (C.) that honour is given to his servants. W.--Prot. supply the word which seems to be wanting. *The sword of the Lord, &c.* H.

VER. 19. *Watch.* This was the second of the three watches known to the ancient Hebrews : in the New Testament they followed the Roman discipline, and admitted four. Matt. xiv. 25. C.--Menoch thinks they did the same at this time. H.--*Alarmed.* They were not asleep. M.--We read of similar stratagems in the Roman history. The Falisci threw the Romans into consternation, by appearing among them in mourning weeds (C.) ; others read in priestly attire, (H.) with flambeaux and serpents ; as those of Veii did by means of burning torches. Grot. Frontin. Strat. ii. 4, &c. C.--*Trumpets.* In a mystical sense, the preachers of the gospel, in order to spiritual conquests, must not only sound with the trumpet of the word of God, but must also break their earthen pitchers, by the mortification of the flesh and its passions, and carry lamps in their hands by the light of their virtues. Ch.--These lamps denote the virtues and miracles of the martyrs. V. Bede, c. 5. The things which would seem ridiculous fill the enemy with terror and dismay. Ibid. W.

VER. 21. *Camp.* Hence the Madianites made no doubt but a great army was in the midst of the camp, and began to cut in pieces all whom they met. C.

VER. 23. *Bethsetta.* These cities seem to have been near Bethsan.--*And the border.* Heb. "in Zererath," (H.) which Junius takes to be Sarthan.--*Abel-mehula* gave birth to Eliseus, and was twelve miles from Scytopolis. S. Jer.--Tebbath occurs no where else. But we read of Thebes, three miles from the last-mentioned city, famous for the death of Abimelech. Chap. xi. 50.

VER. 24. *Bethbera*, "the house of corn." Serarius.--Many take it to be Bethabera, "the house of passage," or the ford of the Jordan. The river was fordable on camels at any time. But in summer people might cross the Jordan in many places on foot. C.

VER. 25. *Two men.* That is, two of their chiefs. Ch.--*Press.* Heb. *ikob*, denotes a cistern fit to contain wine. Isa. v. 2 ; Prov. iii. 10.--Zeb had concealed himself in it.--*Jordan.* They afterwards took occasion from this exploit to extol their own valour, and to quarrel with Gedeon. C.



carrying the heads of Oreb and Zeb to Gedeon, beyond the waters of the Jordan.

CHAP. VIII.

Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Socothe and Phanuel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dieth in a good old age. The people return to idolatry.

AND *the men of Ephraim said to him: What is this that thou meanest to do, that thou wouldest not call us, when thou wentest to fight against Midian? And they chid him sharply, and almost offered violence.

2 And he answered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your hands the princes of Midian, Oreb and Zeb: what could I have done like to what you have done? And when he had said this, their spirit was appeased, with which they swelled against him.

4 And when Gedeon was come to the Jordan, he passed over it with the three hundred men that were with him: whc were so weary that they could not pursue after them that fled.

5 And he said to the men of Socothe: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana, the kings of Midian.

6 The princes of Socothe answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

7 And he said to them: When the Lord therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briars of the desert.

8 And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him, as the men of Socothe had answered.

9 He said, therefore, to them also: When I shall return a conqueror in peace, I will destroy this tower.

10 But Zebee and Salmana were resting with all their

* A. M. 2759.

CHAP. VIII. VER. 1. *Ephraim.* The valour and insolence of these men are placed together. Afterwards we have an account of the transactions of Gedeon in the pursuit, ver. 4. H.

VER. 2. *What could I, &c.* A meek and humble answer appeased them; who otherwise might have come to extremities. So great is the power of humility both with God and man. Ch. Prov. xv. 1.—*Could.* Heb. and Sept. “What have I yet done like you? M.—Is not the gleaning?” &c. I only commenced the war; you have brought it to a happy termination, by killing the princes of the enemy. Debrío adag. 157.

VER. 4. *Jordan.* Notwithstanding the precautions of Gedeon, some had got over the river, whom he resolves to follow at Bethsan. This city was about fifteen miles from Mount Thabor. H.

VER. 5. *Socothe.* “The tents,” where Jacob had encamped. Gen. xxxiii. It belonged to the tribe of Dan. M.—The people of this town, as well as the ancients of Phanuel, return an insolent reply to the just request of Gedeon. In cases of such extremity all are bound to assist the defenders of their country; and the refusal is punished as a sort of rebellion, 2 Kings xxv. 10. C.

VER. 7. *Desert.* A usual mode of punishment, (2 Kings xii.; 1 Par. xx. 3. C.) which the cruel irritation of Gedeon and his army, who were fighting in the cause of God and of the nation, richly called for.

VER. 9. *Tower;* on the strength of which they ventured to treat him with insolence. Phanuel, “the face of God,” (Gen. xxxii. 33,) was near the Jaboc. M.

VER. 11. *Tents.* The Scenite, (M.) who inhabited part of the desert Arabia. C.—*Hurt.* They had probably been mounted on camels, &c., (H.) and did not suspect that Gedeon would be so soon after them across the Jordan. M.

VER. 13. *Sun-rising.* It would seem as if all these exploits had been per-

army. For fifteen thousand men were left of all the troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword were slain.

11 ^bAnd Gedeon went up by the way of them that dwelt in tents, on the east of Nobe, and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

12 And Zebee and Salmana fled, and Gedeon pursued and took them, all their host being put in confusion.

13 And returning from the battle before the sun-rising,

14 He took a boy of the men of Socothe: and he asked him the names of the princes and ancients of Socothe, and he described unto him seventy-seven men.

15 And he came to Socothe, and said to them: Behold Zebee, and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint.

16 So he took the ancients of the city, and thorns and briars of the desert, and tore them with the same, and cut in pieces the men of Socothe.

17 And he demolished the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

19 He answered them. They were my brethren, the sons of my mother. As the Lord liveth, if you had saved them, I would not kill you.

20 And he said to Jether, his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana said: Do thou rise and run upon us: because the strength of a man is according to his age: “Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

^a Osee x. 14.—^c Psal. lxxii. 12.

formed between midnight and sun-rising in the month of May, which is quite incredible; and hence many translate, “the sun being up.” Sept. and Theodosius, “from the height or ascent of Hares,” (the situation of which we know not,) or “of the mountains” (Aquila), or “woods” (Symmachus), or perhaps “from the eastward.” C.—The Scripture does not, however, specify that all this took place in the space of six or seven hours, or of one night, but only that Gedeon came to Socothe so early as to take the magistrates unawares, being informed by a young man where they lived. This might probably happen on the second morning, after he had surprised the camp of the Midianites, at Jezrael. Prot. and Chal. agree with the Vulg. “before the sun was up.” The other translations explain *eros*, as if it denoted the place or situation from which Gedeon was returning. H.

VER. 18. *Thabor.* Some of the relations or brothers of Gedeon had retired thither as to a place of safety; and the latter wished to know what was become of them, that he might redeem them, if alive. C.—*King.* They answer with flattery, insinuating that Gedeon had the air of a king. M.

VER. 19. *Kill you.* They were not included in the number of the seven devoted nations, (W.) and the precept for destroying the Midianites no longer subsisted. Num. xxxi. 17. M.—The laws of war permitted the Hebrews to kill their prisoners, if they thought proper. No public executioner was necessary. Samuel killed Agag, 1 Kings xv. 32. See 3 Kings ii. 25; 2 Kings i. 15. C.

VER. 21. *Age.* They beg that they may die in a more speedy and noble manner.—*Ornaments.* Most interpreters understand “crescents.” The veneration of the Arabs for the moon, the celestial Venus, or Alilat, is well known. The Turks still make use of this sign, as Christians employ the cross on their standards, temples, &c.

22 And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Midian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of Midian were wont to use, and besides the golden chains that were about the camels' necks.

27 And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon, and to all his house.

28 But Midian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal, the son of Joas, went and dwelt in his own house:

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon, the son of Joas, died in a good old

VER. 22. *Israel*, who were in his army, and of whom he receives the *earlets* for his share of the spoil. C.—But as those who staid at home received a share of the booty, and no doubt would come to congratulate Gedeon on his victory, it seems equally probable that this offer of the regal dignity was made to him in a full assembly of the people, (H.) which is greatly to the honour of this valiant man. M.—*Rule thou*. They wish to confer upon him a dignity which he did not now possess, and which he absolutely refused, being, as he thought, incompatible with the theocracy. This shows that it was not the dignity of judge, which he retained till his death, but that of king, which was so displeasing to God, when the Israelites resolved to establish it among them. 1 Kings viii. 7. M. T. Grot. C.—Josephus (v. 8) thinks that Gedeon wished to resign the former dignity, but was forced to retain it forty years. The judges were chosen by God, and acted as his lieutenants, so that the people having no part in their election, the Lord alone was considered as the King of Israel. Some are of opinion that the people wished, on this occasion, to make the dignity hereditary. C.—Serarius thinks that they made an offer of the regal power to Gedeon, to his son, and grandson, only. But it seems rather that they meant to make the sovereign authority over entirely to his family, (M.) so great a sense had they of his courage, moderation, and just severity, of which he had given such striking proofs. H.

VER. 24. *Request*. It was not then thought dishonourable to ask nor to receive presents. The most precious part of the booty had been already presented to the general, according to the custom of the heroic times. But, as the people wished to make Gedeon king, he consents to receive the earlets, as a memorial of their affection.—*Earlets*. Heb. and Sept. (M.) may also signify, “each an earlet,” as if he would only accept of one from each soldier. H.—*Ismaelites*. By this title various nations are designated. It seems almost as general as the word *Arab* among us.

VER. 26. *And jewels*. Some translate, “crescents (Sept. ‘little moons’) and boxes” (*notputh*, M.) of perfumes. H.

VER. 27. *An ephod*. A priestly garment; which Gedeon made with a good design: but the Israelites, after his death, abused it by making it an instrument of thier idolatrous worship, (Ch.) and perhaps consulting their idols with it. No law forbade the making of such a garment. M.—It was not peculiar to the high priest, since we find that Samuel and David occasionally wore the ephod, (2 Kings vi. 14,) and probably Gedeon would on public occasions do the like with this most costly one, which would serve to remind the people of the victory which they had gained over Midian. Many think that Gedeon was guilty of an indiscretion in making it. S. Aug. q. 41. Lyran. E.—But the thing was in itself indifferent. He did not intend to arrogate to himself the privileges of the Levitical tribe. The Scripture nowhere condemns him, but speaks of his faith and of his death with honour, ver. 32; Heb. xi. 3.—*With it*. Heb. “after it or him,” which may either signify that this superstition took place after the death of Gedeon, (Sept. Pagnin. M.) or in consequence of the making of the ephod.

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age, and was buried in the sepulchre of his father, in Ephra, of the family of Ezri.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

34 And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

35 Neither did they show mercy to the house of Jeroabaal Gedeon, according to all the good things he had done to Israel

CHAP. IX.

Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichemites against Abimelech, but is overcome. Abimelech destroyeth Sichem; but is killed at Thebes.

AND Abimelech, the son of Jerobaal, went to Sichem, to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

2 Speak to all the men of Sichem: whether is better for you that seventy men, all the sons of Jerobaal, should rule over you, or that one man should rule over you? And withal, consider that I am your bone, and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

4 And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

* A. M. 2768, A. C. 1236.

Jonath., Drus., Prot., &c. versions. C.—*And to*. This explains how it affected Gedeon, who was probably dead. He suffered in the ruin of his family, (H.) as it is explained in the following chapter. M.

VER. 31. *His concubine*. She was his servant, but not his harlot; and is called his concubine, as wives of an inferior degree are commonly called in the Old Testament, though otherwise lawfully married. Ch.—They had not all the privileges of wives, (Gen. xxv. 6,) and their children could not claim the inheritance. C.

VER. 33. *After*. This is the most solid proof of Gedeon's piety, since he kept the people in awe and faithful to the Lord during his life.—*God*. Heb. “and appointed Baal Berith their god,” or goddess; for Berith, “of the covenant,” is feminine. In the temple of this idol the citizens of Sichem kept money. Chap. ix. 4.

VER. 35. *Mercy* is here put for many virtues; gratitude, justice, kindness, &c. M.—The Israelites did not take care to provide for (C.) the family of one who had rendered them such essential services. H.

CHAP. IX. **V**ER. 1. *Abimelech* was encouraged to contend with his brethren, as he saw the indifference which the people showed for them, and as he was of a bold, enterprising temper. C.

VER. 2. *Men*, particularly to those who have the greatest influence. Heb. *Balim*. M.—The argumentation of Abimelech tended to prove that monarchy was the most perfect and eligible form of government, and that it would be hard upon the people, and greatly weaken the state, if seventy princes were to be supported in all the dignity of kings. But it was easy to discern the fallacy of his reasons. The dignity of judge was not hereditary, and it does not appear that the sons of Gedeon claimed it. If it had belonged to his family, the eldest would have been entitled to it, or any of the children, in preference to this son of the servant, ver. 18. He was, indeed, born at Sichem; but the others were by no means strangers (C.): and what right had the men of this town to give a ruler to Israel? H.—*Flesh*, a usual expression in Scripture to denote kindred. Ver 3; Gen. ii. 23; 2 Kings xix. 13. C.

VER. 4. *Weight*. Heb., Chal., and Sept. do not express what quantity of silver was given. M.—But sicle on such occasions is generally supplied. C.—Hence this sum would amount to little more than £8 sterling. H.—As this appears too insignificant a sum to maintain an army, (C.) some would supply pounds, each consisting of twenty-four sicles, or talents, which were equivalent to 3000 sicles. M.—But this is without example, and the army of Abimelech was, probably, a company of banditti, or villains, who went with him to Ephra to murder his brethren, and afterwards kept near his person. When he had got possession of his father's estate, and of the sovereign power, he found means to supply his wants. C.—*Baalberith*. That is, Baal of the covenant, so called from the covenant they had made with Baal, chap. viii. 33. Ch.—*Vagabonds*. Heb. “empty and inconstant” (C.) people, who had nothing to lose, and who would

5 And he came to his father's house in Ephra, and slew his brethren, the sons of Jerobaal, seventy men, upon one stone: and there remained *only* Joatham, the youngest son of Jerobaal, who was hidden.

6 "And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

7 This being told to Joatham, he went, and stood on the top of Mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men of Sichem, so may God hear you.

8 The trees went to anoint a king over them: and they said to the olive-tree: Reign thou over us.

9 And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

10 And the trees said to the fig-tree: Come thou and reign over us.

11 And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees said to the vine: Come thou and reign over us.

13 And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?

* A. M. 2769, A. C. 1235.

not embrace any proper method of getting a livelihood. H.—Chal. “seekers.” Sept. “stupid.” Sym. “idle and of desperate fortunes, or frantic.” C.—Such people are generally at the head of every revolution, or, at least, are ready to follow the directions of some powerful and designing man; as but too many instances both in ancient and modern times evince; which ought to be a caution for all to watch their motions. H.

VER. 5. *Stone* where criminals were, perhaps, commonly executed, that he might seem to act with justice, (Tostat,) or he might slaughter his brethren on the very altar which had been erected to God by Gedeon, after he had thrown down that of Baal. By doing so he would seem to vindicate the idol, and gratify the people of Sichem, who were zealous idolaters, ver. 46. Joatham escaped his fury, yet he also uses a round number, 70, when he says, *you have killed 70 men*, ver. 18. C.—Abimelech himself must also be deducted from the number. Thus we say the seventy interpreters, (M.) though the Greek interpreters of the Bible are supposed (H.) to have been seventy-two. M.

VER. 6. *Mello*. We know of no such city in the vicinity of Sichem. Heb. “all the house of Millo;” which some take to be the town-house of Sichem, full of the chief citizens, as Mello signifies “filled up” (Vatable); or it might designate some part of the city which had been levelled, like the deep valley at Jerusalem, (3 Kings ix. 15. H.) C.—*Oak*. Heb. “the plain, or oak of the statue” (alluding to the monument which was left here by Josue, ver. 37; Jos. xxiv. 26,) or Sept. “of the station,” as those of Sichem might assemble here to deliberate on public affairs, (C.) in memory of the solemn covenant between God and the people. H.

VER. 7. *Stood on*. As Abimelech was a figure of Antichrist, who will reign for a time, so Joatham denotes the pastors of the church, who shall stand up for the truth. W.—*Garizim*. At the foot of this mountain Sichem was built. Joatham addressed the people of the city probably during the absence of Abimelech, (C.) when, Josephus (v. 9) says, a great festival was celebrated.

VER. 8. *Us*. By this parable Joatham expostulates with the men of Sichem, who had so basely requited the labours of Gedeon, and had given the preference to the son of a servant, who was of the most savage temper. H.—In a spiritual sense, which the Fathers chiefly regard, heretics and schismatics act in this manner, and choose rather to be governed by those who will allow them to follow their passions, than by such governors as God has appointed, though the latter be endued with the grace of the Holy Ghost, and with all virtues, signified by the olive and other fruit trees. W.—In the application of these parables, Maimonides justly remarks, that we must consider their general scope, and not pretend to explain every circumstance (More. Neboc.); a remark which Origen had already made. Many things are only added for the sake of ornament. H.—Thus we need not imagine that the people of Sichem offered the sovereign authority to many, who refused to accept of it, and at last only prevailed upon Abimelech. C.

VER. 9. *Leave*. But would this advancement prove any disadvantage? The king is bound to give himself up wholly for the good of the public, so that he must frequently be full of anxiety and care. C.—*Use of*. The olive-tree is introduced speaking in this manner, because oil was used both in the worship of the

14 And all the trees said to the bramble: Come thou and reign over us.

15 And it answered them: If, indeed, you mean to make me king, come ye, and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now, therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have made a suitable return for the benefits of him who fought for you,

17 And exposed his life to dangers, to deliver you from the hand of Midian,

18 And you are now risen up against my father's house, and have killed his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of Sichem, because he is your brother:

19 If therefore you have dealt well, and without fault, with Jerobaal and his house, rejoice ye, this day, in Abimelech, and may he rejoice in you.

20 But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech, his brother.

22 So Abimelech reigned over Israel three years.

23 And the Lord sent a very evil spirit between

true God, and in that of the false gods, whom the Sichemites served. Ch.—It spiritually denotes the grace of God, which establishes the peace of the soul, as the fig-tree signifies the sweetness of God's law, producing good works, and the vine shows forth those noble actions, which are performed without the affectation of outward show; and which are, therefore, most agreeable both to God and to men. W.—*Promoted*. Some translate the Heb. “to put myself in motion for.” Syr. &c. We might also render, “which honoureth the gods (or the judges) and men to come to be promoted among (or disquieted on account of) the trees.”

VER. 11. *Sweetness*. The fig is the sweetest of fruits, and is regarded as the symbol of sweetness. Aristop. Bonfrere.

VER. 13. *Cheereth God and men*. Wine is here represented as agreeable to God, because he had appointed it to be offered up with his sacrifices. But we are not obliged to take these words, spoken by the trees in Joatham's parable, according to the strict rigour of divinity; but only in a sense accommodated to the design of the parable expressed in the conclusion of it. Ch.—The same word, *Aleim*, which is translated *God*, may also signify any powerful man, as in ver. 9. H.—Yet wine may be said to cheer God, in the same figurative sense, as the odour of victims is sweet and delightful to him. C.—He is pleased with the devotion of men, and requires these things as a testimony of their love and fidelity. H.

VER. 14. *Bramble*. Sept. *rhamnos*, “the white or haw thorn.” Some suppose that *atod* means “a wild rose, (Vatab.) thistle,” &c. C.—It is here put for any base and ambitious man. W.

VER. 15. *Shadow*, or protection, Psal. xvi. 8; Baruch i. 12. C.—Joatham hints at the insolence of Abimelech, (H.) and foretells that he and his foolish subjects will soon be at variance, and destroy each other.—*Fire* is often put for war. The people of Sichem began soon to despise their new king, and he made war upon them, and destroyed their city; though the people afterwards took ample revenge, ver. 20. C.—Tyrants promise much, but their rage soon falls upon the more wealthy and powerful citizens, (H.) here signified by the *cedars*. M.

VER. 18. *You are*. People are answerable for the injuries which they do not prevent when they have it in their power. C.—Many of the chief citizens of Sichem had assisted Abimelech, ver. 4.—*Brother*. The ties of kindred could not hide their ingratitude and cruelty. H.

VER. 20. *Town of*. Heb. “the house of Mello,” ver. 6. C.—The imprecation of Joatham was prophetic. He had not the smallest doubt but the people had done wrong (H.); and the three different fruit-trees, which rejected the offer of promotion, represented all the virtuous Israelites, who knew that they could not lawfully assume the regal or judicial authority without the Divine call Ezechiel (xvii. 24) attributes knowledge to trees by the same figure of speech as Joatham does here. M.

VER. 21. *Bera*. Heb. Bar or Beer, “the well.” There was a place of this name in the tribe of Ruben, where the Israelites encamped. Num. xxi. 16. Bersabee, in the tribe of Juda, was another famous well, and it is probable that Joatham would retire to some distant place. H.

VER. 23. *Spirit*. God permitted the spirit of discord to arise, like an executioner, (C.) to punish the sins both of the ruler and of his subjects. H.—S. Aw-

Abimelech and the inhabitants of Sichem; who began to detest him,

24 And to lay the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood, upon Abimelech, their brother, and upon the rest of the princes of the Sichemites, who aided him.

25 And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

26 And Gaal, the son of Obed, came with his brethren, and went over to Sichem. And the inhabitants of Sichem, taking courage at his coming,

27 Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing, they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

28 And Gaal, the son of Obed, cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul, his servant, ruler over the men of Emor, the father of Sichem? Why then shall we serve him?

29 Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul, the ruler of the city, hearing the words of Gaal, the son of Obed, was very angry,

31 And sent messengers privately to Abimelech, saying: Behold, Gaal, the son of Obed, is come into Sichem with his brethren, and endeavoureth to set the city against thee.

32 Arise, therefore, in the night, with the people that is with thee, and lie hid in the field:

33 And betimes in the morning, at sun-rising, set upon the city, and when he shall come out against thee, with his people, do to him what thou shalt be able.

34 Abimelech, therefore, arose with all his army, by night, and laid ambushes near Sichem in four places.

35 And Gaal, the son of Obed, went out, and stood in

(q. 45) observes, that God caused the people to be sorry for what they had done: but they afterwards proceeded to acts of violence and enmity, at the instigation of the devil, to whose advice they gave ear, in consequence of their former transgression. W.—The common people began to open their eyes, and beheld the cruelty of Abimelech, and of some of the principal citizens who had espoused his cause, with abhorrence. M.—They reflected on the justice of Joatham's parable, which tended to rouse them not to suffer the tyrant to remain unpunished any longer. H.—*Detest him.* Heb. “revolted against (or dealt treacherously with) Abimelech, (24) that the crime (or punishment of the murder) of the, &c., might come, and their blood be laid upon,” &c. H.—God permitted that Abimelech should be punished by those very men who had been the occasion of his sin. To obtain the sceptre over them he had committed the most horrible cruelty. C.

VER. 28. *Sichem.* Why should this ancient city be thus degraded? This son of Jerobaal deigns not to reside among us, but sets one of his servants over us! H.—He mentions *Jerobaal* instead of Gedeon, to remind the people of the indignity formerly offered to their great idol by the father of their present ruler. M.—Heb. may have another sense. “Who is Abimelech? . . . Is he not the son of Jerobaal, and Zebul his officer? Serve the men of Hemor,” &c. It seems that Gaal was of the race of Chanaan, by the manner in which he speaks of Hemor, whose history is given, Gen. xxxiv.

VER. 31. *Thee.* Heb. “they besiege (C.) or fortify the city.” H.—The partisans of Gaal attacked those who were still favourable to Abimelech, and fortified themselves as much as possible, in those parts which they had already seized. Vat. Drusius. C.

VER. 34. *Places.* Heb. “companies, (H.) or heads.” He divided his army into four parts, over each of which he appointed a commander. C.

VER. 36. *To Zebul.* It seems the latter had acted with such dissimulation that Gaal supposed he had come over to his party. Zebul laughs at him, as if he were disturbed with groundless fears, (H.) in order that Abimelech may take him unawares. M.

the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambuses.

36 And when Gaal saw the people, he said to Zebul. Behold, a multitude cometh down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

37 Again Gaal said: Behold, there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul said to him: Where is now thy mouth, wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

39 So Gaal went out, in the sight of the people of Sichem, and fought against Abimelech,

40 Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

41 And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions, out of the city, and would not suffer them to abide in it.

42 So the day following the people went out into the field. And it was told to Abimelech,

43 And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose, and set upon them

44 With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

45 And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

46 And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

VER. 37. *Midst.* Heb. *Tabur* here signifies “a little hill, or the navel,” which title is given to places which are elevated and in the centre of the country Ezec. xxxviii. 12. Joseph. Bel. iii. 2. C.—*Oak*, which is probably mentioned, ver. 6. M.—Heb. “another company comes by the oak or plain of Meonenim,” which may signify, “of the augurs.” Sept. “of those who make observations,” *apobleponōn*. C.

VER. 41. *Ruma* may be the same place as Arimathea, between Joppe and Lidda. S. Jer. M.—But this seems to be too remote from Sichem, (H. Bonfrere,) in the neighbourhood of which Abimelech halted, to give the citizens time to enter in themselves, (C.) and to open their gates to him without further resistance. Gaal entered the city after his defeat; but was forced the next day to leave it by Zebul. Whereupon he was met by two divisions of Abimelech’s army, which routed him, and pursued the fugitives, while the king marched straight to the city; and though he had a party within the walls, headed by Zebul, (H.) unless he was slain, (C.) the rest of the inhabitants made such a stout resistance, that the tyrant resolved to demolish the city, when he took it, at night. H.

VER. 45. *Sowed salt.* To make the ground barren, and fit for nothing; (Ch.) and to testify his eternal hatred towards the place, as salt is the symbol of duration. See Deut. xxix. 23; Sophon. ii. 9; Jer. xvii. 6. Notwithstanding the fury of Abimelech, Sichem was afterwards rebuilt, and became as fertile as before C.—See on this custom Bochart, Animal. iii. 16.

VER. 46. *Tower.* Serarius thinks it was the house of Mello, out of the city, ver. 6. M.—It was the citadel, large enough to contain 1000 soldiers. They durst not, however, stop here to encounter Abimelech, but retired to the temple, either because it was still stronger and higher, or in hopes that they would be secure, on account of the veneration (C.) to which the place was entitled among the idolaters.—*Berith.* Prot. “they entered into an hold of the house of the god Berith.” Sept. “of the covenant.” H.—*Where, &c.,* is added by way of explanation, (C.) except the word *strong*, which the Sept. render *ochurōma*, “a fortress.” H.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 Went up into Mount Selmon, he and all his people with him: and taking an ax, he cut down the bough of a tree, and laying it on his shoulder, and carrying it, he said to his companions: What you see me do, do ye out of hand.

49 So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort, they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the town of Sichem.

50 Then Abimelech, departing from thence, came to the town of Thebes, which he surrounded and besieged with his army.

51 And there was in the midst of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

52 And Abimelech, coming near the tower, fought stoutly: and, approaching to the gate, endeavoured to set fire to it:

53 ^aAnd behold, a certain woman casting a piece of a millstone from above, dashed against the head of Abimelech, and broke his skull.

54 ^bAnd he called hastily to his armour-bearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

^a 2 Kings xi. 21.—^b 1 Kings xxxi. 4;

VER. 48. *Selmon.* This mountain lay towards the Jordan, and was covered with trees and snow. Psal. lxvii. 16. M.—*Bough.* Sept. “a burden or faggot of sticks.” Josephus observes that they were dry. C.

VER. 49. *And so.* Heb. and Sept. “upon them, so that all the men of the tower of Sichem died also, about a thousand men and women.” H.

VER. 50. *Thebes,* about thirteen miles from Sichem, towards Scythopolis. Euseb.—*Besieged.* Heb., &c. “took,” as the sequel shows, (ver. 52,) since Abimelech was killed, as he was attacking the tower or citadel, in the midst of the city. C.

VER. 51. *Battlements,* or roof of the tower, which was flat. Hence the defendants hurled down stones, &c. upon the enemy.

VER. 53. *Above,* or “of the upper millstone,” according to the Heb. and Sept. C.

VER. 54. *Slew him.* The ancient heroes were always attended by their armour-bearers. C.—Marius ordered his servant to run him through, that he might not be exposed to the insults of his enemies; and V. Maximus (vi. 8) greatly commends the servant for doing so. *Nihil eorum pietati cedit, a quibus salus Dominorum protecta est.* David was not of the same opinion, since he punished the Amalecite who pretended that he had rendered this service to Saul, 2 Kings i. 16. The Christian religion condemns both those who engage others to take away their life, and those who comply with the impious request. C.—Notwithstanding the wicked precaution of Abimelech, what he so much feared took place; for Joab said, *Did not a woman cast a piece of a millstone upon him from the wall, and slay him in Thebes?* 2 Kings xi. 21. His skull was so much fractured that he had received a mortal wound: the sword only hastened his death. Thus was he justly punished with a stone, who had slaughtered sixty-eight or sixty-nine of his brethren upon one stone. H.—He can only be considered as an usurper or tyrant, since he was neither chosen by God nor by the Israelites in general. Hence he is only said to have reigned at Sichem. A. Lapide. H.

CHAP. X. VER. 1. *Uncle of Abimelech,* i. e. half-brother to Gedeon, as being born of the same mother, but by a different father, and of a different tribe. Ch. H.—Thola was cousin-german of Abimelech. S. Aug. q. 47, &c. The Israelites elected Thola for their judge, (Abulensis,) out of respect to Gedeon, (A. Lapide,) that he might put an end to the commotions which had been excited by the tyrant. M.—Joatham might be passed over on account of his youth. The Sept. and Chal. have “Thola, the son of Phua, the son of his uncle by the father’s side,” which may be true, if the brother of Gedeon adopted him; or this *uncle* might refer to Abimelech. The uncertainty arises from the Heb. *Dudu,* which may be taken as a proper name. The Heb., Sept., &c. assert that Thola “arose to defend or to save Israel.” He seems to have kept all quiet during the twenty-three years of his administration—*Samir.* Sept. Alex. reads “Samaria;” but the city was

55 And when he was dead, all the men of Israel that were with him, returned to their homes.

56 And God repaid the evil that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites also were rewarded for what they had done, and the curse of Joatham, the son of Jerobaal, came upon them.

CHAP. X.

Thola ruled Israel twenty-three years: and Jair twenty-two. The people fall again into idolatry, and are afflicted by the Philistines and Ammonites. They cry to God for help, who, upon their repentance, hath compassion on them.

AFTER Abimelech, there arose a ruler in Israel, Thola, son of Phua, the uncle of Abimelech, a man of Issachar, who dwelt in Samir of Mount Ephraim:

2 And he judged Israel three and twenty years, and he died, and was buried in Samir.

3 To him succeeded Jair, the Galaadite, who judged Israel for two and twenty years,

4 Having thirty sons, that rode on thirty ass-colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the land of Galaad.

5 And Jair died, and was buried in the place which is called Camon.

6 But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord, and served idols, Baalim and Astaroth, and the gods of Syria, and of Sidon, and of Moab, and of the children of Ammon, and of the Philistines: and they left the Lord, and did not serve him.

7 And the Lord being angry with them, delivered them

1 Par. x. 4.—^c A. M. 2816.

not built till the reign of Amri. There was a city on a mountain, (H.) called Samir, in the tribe of Juda, (Jos. xv. 48,) different from this. M.—People were at liberty to dwell where they pleased out of their own tribe. C.—This judge was buried among the Ephraimites. H.—But we know not the exact place where Samir stood. C.

VER. 2. *Years.* S. Severus says twenty-two, making the reign of Jair of equal length. *Cum æque viginti et duos annos principatum obtinuisse.* But this is contrary to all the best chronologers. The fidelity of the Israelites seems to have been of no longer continuance at this period than usual, as we find that they relapsed into idolatry again, at least after the death of Jair, within forty-five years after they had been scourged by the tyrant Abimelech, ver. 6. H.

VER. 4. *Havoth Jair.* This name was now confirmed to these towns, which they had formerly received from another Jair. Num. xxxii. 41. Ch.—Sixty are there specified, and only thirty here, which might either be the same, or different from those villages to which the former Jair had left his name. Grotius thinks that judge Jair was the son of Segub, who left twenty-three cities to him. These, with seven belonging to his grandfather, Hesron, make up the number here specified. 1 Par. ii. 22.—The Heb. does not say that these thirty cities were called after the judge: “they had thirty cities, which are called *Havoth Jair,*” &c. C.—Some copies of the Sept. add “two” to the number of sons, asses, and cities, as if there had been thirty-two of each. In other respects they agree with the original. It was formerly a mark of distinction to ride on fair asses. Chap. v. 10. H.—We know not by what means Jair was raised to the chief command, nor what he did for the benefit of the people. He is supposed to be the same who is called *Bedan,* 1 Kings xii. 11; Serar., Usher, &c.; though others think that Bedan is a title of Samson. He was of the tribe of Manasses in Galaad. Having kept the people under due restraint during his administration, they burst forth, like a torrent, at his death, and, on all sides, abandoned themselves to a multiplicity of idols, so that God made some difficulty in restoring them again to favour. H.

VER. 5. *Camon* is placed in Galaad by Adrichomius, though S. Jerom mentions another, six miles from Legion, where he supposes that Jair was buried. It seems more natural to say that he was interred in his own country, on the east side of the Jordan. Bonfrere.—It is, probably, the same city as Hamon (1 Par. vi. 16) and Hammothdor, Jos. xxxi. 32. C.

VER. 6. *Gods.* The sun and moon were principally adored among these nations, under different names.

VER. 7. *Ammon.* While these infested the eastern parts, the Philistines made incursions into the territories of their neighbours. H.—This servitude resembled that of Midian. Jepheth attacked the Ammonites, and Abesan, with other judges, made head against the Philistines (C.) on the west. H.

into the hands of the Philistines, and of the children of Ammon.

8 And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad :

9 Insomuch that the children of Ammon, passing over the Jordan, wasted Juda, and Benjamin, and Ephraim : and Israel was distressed exceedingly.

10 And they cried to the Lord, and said, We have sinned against thee, because we have forsaken the Lord our God, and have served Baalim.

11 And the Lord said to them : Did not the Egyptians, and the Amorrhites, and the children of Ammon, and the Philistines,

12 The Sidonians also, and Amalec, and Chanaan, oppress you, and you cried to me, and I delivered you out of their hand ?

13 And yet you have forsaken me, and have worshipped strange gods : therefore I will deliver you no more :

14 Go, and call upon the gods which you have chosen : let them deliver you in the time of distress.

15 And the children of Israel said to the Lord : We have sinned, do thou unto us whatsoever pleaseth thee : only deliver us this time.

16 And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God : and he was touched with their miseries.

17 And the children of Ammon shouting together, pitched their tents in Galaad : against whom the children of Israel assembled themselves together, and camped in Maspha.

18 And the princes of Galaad said one to another : Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

CHAP. XI.

Jephte is made ruler of the people of Galaad : he first pleads their cause

^a Gen. xxvi. 27.

VER. 8. Years by the Ammonites, whose dominion was suppressed by the victory of Jephte. When the servitude commenced is uncertain, ver. 4. Heb. "And that year they vexed," &c. C.—Roman Sept. "at that time." Grabe's copy has "in that year;" and though the former expression appear to be more indefinite, yet it must refer to some period (H.) either prior to the death of Jair, (Salien,) or subsequent to that event. Euseb. Genebrard.

VER. 9. Exceedingly. Not only those who lived in Galaad, but also three tribes on the west of the Jordan, were treated as the half tribe of Manasses had been, (C.) when Gedeon delivered them. H.

VER. 12. Chanaan. Heb. "Maon." Sept., Rom. and Alex., "Madian." The Maonites are styled Mineans by the Sept., (1 Par. iv. 40,) and these inhabited Arabia, (Diod. iii. 42,) and might join themselves to Madian and Amalec, in their attacks upon the Israelites. As for Chanaan, which other editions of the Sept. retain, we know that they were domestic enemies, like thorns in the sides of Israel. Jos. xxiii. 13. All the persecutions which the Hebrews had to undergo are not particularized in this book. C.

VER. 14. Go. This is not a command, but an ironical expression, as Deut. xxxii. 38.

VER. 17. Together, as people sure of victory.—Galaad, the capital of the country of the same name. It belonged to Gad.—Maspha, near the springs of the Jaboc. Jos. xi. 3, and xiii. 26. C.—It signifies "a watch-tower." M.

VER. 18. Galaad. It seems none of them durst accept the offer, as the first onset was the most hazardous. Hence they invited Jephte to take upon him the command. The Israelites consulted the Lord, on a former occasion, who should begin the attack upon the Chanaanites. Chap. i. 1. In these wars much depended on one battle. C.

CHAP. XI. VER. 1. Harlot. Heb. Zune. Jos. ii. 1. It is uncertain whether she was properly a concubine, or a wife of inferior dignity. She lived with her son in the house of Galaad (C.) ; at least the latter was in his father's house. H.—Hence Jephte complains that he had been expelled, not that he was debarred from enjoying his father's inheritance, and consequently the law was not observed in his regard. Moses makes no provision for illegitimate children, but he excludes

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against the Ammonites ; then making a vow, obtains a signal victory : he performs his vow.

THERE was at that time Jephte, the Galaadite, a most valiant man, and a warrior, the son of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had sons : who, after they were grown up, thrust out Jephte, saying : Thou canst not inherit in the house of our father, because thou art born of another mother.

3 Then he fled and avoided them, and dwelt in the land of Tob : and there were gathered to him needy men, and robbers, and they followed him as their prince.

4 In those days the children of Ammon made war against Israel.

5 And as they pressed hard upon them, the ancients of Galaad went to fetch Jephte out of the land of Tob to help them

6 And they said to him : Come thou, and be our prince, and fight against the children of Ammon.

7 And he answered them : "Are not you the men that hated me, and cast me out of my father's house, and now you are come to me, constrained by necessity ?

8 And the princes of Galaad said to Jephte : For this cause we are now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephte also said to them : If you be come to me sincerely, that I should fight for you against the children of Ammon, and the Lord shall deliver them into my hand, shall I be your prince ?

10 They answered him : The Lord, who heareth these things, he himself is mediator and witness that we will do as we have promised.

11 ^bJephte therefore went with the princes of Galaad, and all the people made him their prince. And Jephte spoke all his words before the Lord in Maspha.

12 And he sent messengers to the king of the children

^b A. M. 2817, A. C. 1187.

the son of a *mamzer from the church of God*. Deut. xxiii. 2. Some think that the mother of Jephte was of a nation with whom it was not lawful to marry. Josephus v 9. Saïd. Grot.

VER. 2. Sons. Grabe's Sept. determines the number to be "two." H.—They caused the magistrates to declare that Jephte should not partake in the inheritance, ver. 7. M.

VER. 3. Tob, to the north of Galaad, of which it is a part. Joseph.—It is called Tubim, 1 Mac. v. 13. See 2 Kings x. 6.—And robbers. This is a further explication of *rikim*, poor, vain fellows. Chap. ix. 4. They did not infest the Israelites, but made war on their enemies around : *latro*, in Latin, often signifies a soldier, particularly such as lived on *lender*, as we read in Plautus. Mil. glorios. *Latrocínatus annos decem mercedem accipio*. Some have imagined that Jephte was at the head of some banditti, q. 43, inter. op. S. Aug.—But David's followers were of the same description (2 Kings xxii. 2) as those of Jephte, men of determined resolution and valour. C.—Such a man as Jephte was therefore a valuable acquisition to the dispirited Israelites ; and Providence had inured him to labour, and endued him with extraordinary prudence, notwithstanding his want of education, ver. 12.—Prince. Heb. and Sept. "and there were gathered unto Jephte vain men, and they went out with him." H.

VER. 8. Cause, to make some reparation for our offence, though we must acknowledge that our present distress caused us to think of doing so. H.—Heb. "therefore we turn again to thee," &c. C.—Galaad. They only engage that the tribes of Gad and Manasses, who inhabited that country, should submit to his authority. M.—But as they were the most in danger, they first make head against the enemy, not doubting but their brethren in other parts would come to their assistance. Chap. xii. 1. God ratifies their choice, ver. 11—29 (H.) ; and he was acknowledged, after his victory, judge of all Israel. M.

VER. 11. Prince. Heb. "head or captain," (H.) to carry on the war, with a promise that he should be the judge of all the people if he succeeded. C.—Words. Plans, explaining how he would first send a message to the king of Ammon, and if he would not accede to reasonable terms, he would collect all the forces of Galaad, and invite all their brethren on the other side of the river to



of Ammon, to say in his name: What hast thou to do with me, that thou art come against me, to waste my land?

13 And he answered them: * Because Israel took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now, therefore, restore the same peaceably to me.

14 And Jephth again sent word by them, and commanded them to say to the king of Ammon:

15 Thus saith Jephth: Israel did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the desert to the Red Sea, and came into Cades.

17 ^bAnd he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who, likewise, refused to give him passage. He abode, therefore, in Cades,

18 And went round the land of Edom at the side, and the land of Moab: and came over against the east coast of the land of Moab, and camped on the other side of the Arnon: ^cand he would not enter the bounds of Moab.

19 So Israel sent messengers to Sehon, king of the Amorrhites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land to the river.

20 But he, also despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

21 And the Lord delivered him, with all his army, into the hands of Israel, and he slew him, and possessed all the land of the Amorrhite, the inhabitant of that country,

* Num. xxi. 24.—^b Num. xx. 14.

make a joint attack upon him. H.—The Lord was considered as present in their public assemblies. Deut. vi., and xx. M.—He had also been taken by the people to witness their engagement; and Jephth promises, in like manner, to perform his part with fidelity. H.—They promise on oath to be constant to each other. C.

VER. 12. *Land.* Jephth acts with a prudence and moderation which could not have been expected from one who had been brought up amid the noise of arms. C.

VER. 13. *To me.* The king falsely asserts that all the country between the Arnon and the Jaboc belonged to him when Moses took it. The Amorrhites had possession when the Israelites arrived, and it had formerly been occupied by Moab, and not by Ammon, Deut. ii. 19, and xxxvii. (M.); unless both might claim different parts. C.

VER. 15. *Moab.* After the death of Eglon the Ammonites had probably seized upon his dominions, (ver. 25,) as we find no further mention of the Moabites among the enemies of Israel, nor any king of that nation till the reign of David. Hence, as the king of Ammon laid claim to all the country, and had many of the Moabites in his army, Jephth answers at once, that the land under dispute belonged to neither of these nations. C.—They had entirely lost it when Israel attacked Sehon, and took it from him, as was plain from the history both of Moses and of the Amorrhites. Num. xxi. 27. H.—Jephth refers to facts universally known. C.

VER. 16. *Red Sea,* at Asiongaber, many years after they left Egypt.

VER. 17. *Moab.* This is not specified by Moses, but he sufficiently insinuates that he had done it. Deut. ii. 8, 9. C.

VER. 23. *His land,* which the Amorrhite had first conquered, and which God took from him to give to Israel. It was clear that this country was not then considered as the property of the sons of Lot, since God expressly forbade his people to molest them. H.—Jephth produces the right of conquest, the grant of God, and the possession of 300 years, to prove that the country belonged to the Israelites.—The second argument of Jephth is unanswerable, since God may undoubtedly transfer the property of one to another. But as the Ammonites might reply that they did not admit the God of Israel, he observes that the latter might at least have the same privilege as their Chamos, ver. 24. Prescription of so long a time, with good faith, was the third argument, as the Amorrhites being destroyed, and the Moabites disheartened, could not pretend to reclaim the conquered country. There would never be an end of disputes among men if the undisturbed possession of a country for such a length of time did not confirm their right to it. These principles establish the tranquillity of families and of states. C. Grot. Jur. ii. 4.

22 And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

23 So the Lord, the God of Israel, destroyed the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land?

24 Are not those things which thy god Chamos posseseth, due to thee by right? But what the Lord our God hath obtained by conquest, shall be our possession:

25 ^dUnless, perhaps, thou art better than Balac, the son of Sephor, king of Moab: or canst show that he strove against Israel, and fought against him,

26 Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

27 Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge, and decide this day, between Israel and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephth, which he sent him by the messengers.

29 Therefore the spirit of the Lord came upon Jephth, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

30 He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands,

31 Whosoever shall first come forth out of the doors of my house, and shall meet me, when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord.

* Num. xxi. 13.—^d Num. xxii. 2.

VER. 24. *Chamos.* The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a just title to the countries which they imagined they had conquered by the help of their gods: how much more then had Israel an indisputable title to the countries which God, by visible miracles, had conquered for them. Ch.—Heb. “And shall not we possess those (countries occupied by the people whom) the Lord our God has driven out from before us?” H.

VER. 25. *Him.* Josue (xxiv. 9) says that Balac fought against Israel. But it was not in a pitched battle, (C.) at least of which we have the particulars, (H.) nor to recover the territory which the Israelites had taken from Sehon, but only to defend his own dominions. He collected an army, and called the soothsayer to curse Israel. Num. xxii. 4, &c. C.

VER. 26. *He.* Heb. “While Israel,” &c.—*Years.* He makes use of a round number. H.—Chronologists generally suppose that either more or fewer years had elapsed (M.); and the Scripture only relates what Jephth said. Sa.—The Jews reckon 304. Some date from the coming out of Egypt 305. C.—Petau has 365. Houbigant comes rather nearer to the number of Jephth, and reckons 281, which the ambassadors might represent, in a round number, as 300. Proleg.

VER. 27. *And decide.* Lit. “the arbiter of this day.” Jephth is so well convinced of the justice of his cause, that he is willing to abide by God’s decision, (H.) to be manifested by the issue of the battle. M.—At the same time he threatens the Ammonites with God’s judgments, if by their fault blood be shed unjustly, as he, like a good prince, had tried every means to prevent that misfortune, and to bring things to an amicable conclusion. C.

VER. 29. *Therefore.* Heb. “then.” Sept. “and.” The refusal of the king of Ammon was not precisely the reason why God endowed Jephth with such wisdom and courage, though we may say that it was the occasion. H.—Jephth summoned the troops in Galaad, and in the two tribes of Manasses, to attend his standard. He also invited Ephraim, (chap. xii. 2, C.) and we may reasonably suppose the other tribes also, who were near enough to be ready for the day of battle. Having collected what force he could in so short a time, he returned to Maspha, and thence proceeded to attack the enemy. H.

VER. 30. *He.* Heb. and Sept. “And he vowed.” A new sentence commences (Cajet.); so that it is not clear that Jephth was moved to make this *vow* by the spirit of the Lord; else it could not be blamed. H.

VER. 31. *Whosoever,* &c. Some are of opinion that the meaning of this *vow* of Jephth was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be so offered by the law; or to devote it otherwise to God.



32 And Jepheth passed over to the children of Ammon to fight against them: and the Lord delivered them into his hands.

33 And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel.

34 And when Jepheth returned into Maspha, to his house, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever

if it were not such as the law allowed to be offered in sacrifice. And therefore they think the daughter of Jepheth was not slain by her father, but only consecrated to perpetual virginity. But the common opinion followed by the generality of the holy Fathers and divines is, that she was offered as a holocaust, in consequence of her father's vow: and that Jepheth did not sin, at least not mortally, neither in making nor in keeping his vow, since he is in no ways blamed for it in Scripture; and was even inspired by God himself to make the vow, (as appears from ver. 29, 30,) in consequence of which he obtained the victory; and therefore he reasonably concluded that God, who is the master of life and death, was pleased, on this occasion, to dispense with his own law; and that it was the Divine will he should fulfil his vow. Ch.—S. Thomas (2. 2. q. 88. a. 2) acknowledges that Jepheth was inspired to make a vow, and his devotion herein is praised by the apostle, Heb. xi. 32. But he afterwards followed his own spirit, in delivering himself without mature deliberation, and in executing what he had so ill engaged himself to perform. This decision seems to be the most agreeable to the Scripture, and to the holy Fathers. S. Jerom (in Jer. vii.) says, *non sacrificium placet, sed animus offerentis.* “If Jepheth offered his virgin daughter, it was not the sacrifice, but the good-will of the offerer, which deserves applause.” Almost all the ancients seem to agree that the virgin was really burnt to death; and the versions have *whosoever*, which intimates that Jepheth intended to offer a human victim; particularly as he could not expect that a beast, fit for such a purpose, would come out of the doors of his house to meet him. C.—Yet many of the moderns, considering how much such things are forbidden by God, cannot persuade themselves that Jepheth should be so ignorant of the law, or that the priests and people of Israel should suffer him to transgress it. The original may be rendered as well, “whatsoever proceedeth . . . shall surely be the Lord's, and, (Prot.) or, I will offer it up for a holocaust.” Pagnin., &c.—The version of Houbigant is very favourable to this opinion. See Hook's Principia.—The daughter of Jepheth, whom the false Philo calls Seila, was consecrated to the Lord, and shut up (H.) to lead a kind of monastic life. Although (H.) forced chastity be not a virtue, (C.) yet Jepheth had no reason to believe that his daughter would not enter into the spirit of his vow, and embrace that state for God's honour and service. We know that she gave her entire consent to whatever might be the nature of his vow; and surely she would be as ready to refrain from marriage, however desirable at that time, as to be burnt alive, which would effectually prevent her from becoming a mother, ver. 37. To require this of her was not, at least, more cruel in her father than to offer her in sacrifice. The Chaldee paraphrast says, “Jepheth did not consult Phinees, the priest, or he might have redeemed her.”—We need not herein labour to defend the conduct of Jepheth. The Scripture does not canonize him on this account. If he did wrong, his repentance, and other heroic acts of virtue, might justly entitle him to be ranked among the saints of the old law. S. Aug. q. 49.—“Show me the man who has not fallen into sin . . . Jepheth returned victorious from the enemy, but in the midst of his triumph he was overcome by his own vow, so that he thought it proper to requite the piety of his daughter, who came out to meet him, by patricide. In the first place, what need was there of making a vow so hastily, to promise things uncertain, the event of which he knew not, instead of what was certain? Then why did he perform so sorrowful a vow to the Lord God, by shedding blood?” S. Amb. Apol. Dav. i. 4.—This saint adopts the common opinion, that Jepheth really immolated his daughter. But he is far from thinking that he was influenced by the Holy Spirit to make the vow, otherwise he would never represent it in such odious colours. If God had required the life of Jepheth's daughter, as he did formerly command Abraham to sacrifice his son, the obedience and faith of the former would have been equally applauded, as the good-will of the latter. But most of those who embrace the opinion that Jepheth sacrificed his daughter, are forced to excuse or to condemn the action. They suppose that he was permitted to fulfil his vow that others might be deterred from making similar promises, without the Divine authority. S. Chrys. hom. 14, ad Pop. Ant. S. Jer. c. Jov. 1. “I shall never,” says S. Amb., (Off. iii. 12,) “be induced to believe that Jepheth, the prince, did not promise incantiously that he would immolate *whatever* should meet him, . . . since he repented of his vow,” &c. We may observe that this great Doctor supposes that Jepheth promised to sacrifice the *first* thing that should meet him “at the door of his house;” whence he seems to take *whosoever* in the same latitude as we have given to the Hebrew. He concludes, “I cannot accuse the man who was obliged

thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.

37 And she said to her father: Grant me only this, which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

38 And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains.

39 And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

40 That, from year to year, the daughters of Israel assemble together, and lament the daughter of Jepheth, the Galaadite, for four days.

to fulfil his vow,” &c. W.—If Jepheth was under the immediate influence of the Holy Ghost in what he did, as Salien believes, and the context by no means disproves, we ought to admire the faith of this victorious judge, though he gave way to the feelings of human nature, ver. 35. We should praise his fidelity either in sacrificing or in consecrating his daughter to God's service in perpetual virginity: but if he followed his own spirit, we cannot think that he was so ill-informed or so barbarous as to murder his daughter, nor that she would consent to an impiety which so often disgraced the pagan superstition, though she might very well agree to embrace that *better part*, which her father and God himself, by a glorious victory, seemed to have marked out for her.—*Peace, with victory.*—*Same.* Heb. “it shall be the Lord's, and (or) I will make it ascend a whole burnt-offering.” H.

VER. 33. *Aroer*, upon the Arnon, belonged to the tribe of Gad.—*Mennith* was four miles from Hesebon, towards Rabbath.—*Abel* was noted for its vineyards, twelve miles east of Gadara, so that Jepheth pursued the enemy, as they fled towards the north, for about sixty miles, and during the course of the war destroyed twenty of their cities, (C.) to punish them for their unjust ravages and usurpation of another's property. H.

VER. 34. *Daughter.* It seems the vow had been kept secret, as no precautions were taken to prevent the affliction of the general (C.); and, indeed, to have done so would have been injurious to God's providence, and childish in Jepheth, as he meant to offer whatever should come to meet him. H.—*Dances*, as it was customary on such occasions. 1 Kings xviii. 6.

VER. 35. *Alas.* These indications of grief are the effects of nature. Salien.—S. Amb. considers them as the marks of repentance (ver. 31); and we might hence infer that the vow was not dictated by the Holy Spirit, who would have endowed Jepheth with fortitude, as he did Abraham, though all may not possess the virtue of that great father of believers. Gen. xxii. H.—*Deceived.* We mutually expected comfort from each other's presence: but we must both experience the reverse. Heb. may signify, “depressed, terrified,” &c.—*Thing.* Heb. “I cannot recede.” H.

VER. 37. *Bewail my virginity.* The bearing of children was much coveted under the Old Testament, when women might hope that from some child of theirs the Saviour of the world might one day spring. But under the New Testament virginity is preferred. 1 Cor. vii. 35.

VER. 38. *Mountains.* Such places were frequented in times of mourning. Jer. xxxi. 15; Isa. xv. 2. C.

VER. 39. *Father.* Her fortitude is commended by S. Ambrose (Off. iii. 12). H.—Whatever we may think of Jepheth, “we cannot sufficiently admire the dutiful behaviour and amiable simplicity of the daughter, who voluntarily submitted to her parent's will, and exhorted him to do as he had vowed.”—*No man.* It is remarked by those who believe that she was not slain, that this observation would be very unnecessary in the contrary opinion. No mention of death is made. The virgin only deplores, with pious resignation, that she cannot be the happy mother of the Messias.

VER. 40. *Lament.* Heb. *Lothnuth.* On this term the solution of this question greatly depends. H.—Kimchi translates, “to talk with,” or “to comfort the daughter of Jepheth,” as he supposes that the custom subsisted during her life, while she was shut up either near the tabernacle, or in her father's house. C.—Montanus renders, “to speak to.” Junius and the Tigurin version, “to discourse with.”—*Thonon* certainly is used for “he related,” &c., Judg. v. 11, *ithnu narrantur*, or rather *narrant*; and the construction here seems to require this sense. Amama.—If this be admitted, the bloody sacrifice is at an end, since the daughters of Israel could not meet to comfort the virgin every year, if she was immolated at the expiration of two months. But if we follow the translation of the Vulg., Sept., and Chal., as the Protestants have done, the lamentation might still be viewed in the same light, as tending to console with the lady, rather than bewail her untimely death, (H.) as, for the latter purpose, it would not have been necessary for them to assemble together. Amama.—They might well enter into her sentiments, when she *mourned her virginity*, (ver. 38,) and strive to yield her some comfort in her secluded state, by coming in such numbers. H.—Some translate, “to publish,” or sound forth the praises (C.) of this heroic virgin, which may be true, whether she was slain, or only consecrated to the Lord.



CHAP. XII.

The Ephraimites quarrel with Jephthah: forty-two thousand of them are slain: Abesan, Ahialon, and Abdon, are judges.

BUT behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephthah: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

2 And he answered them: I and my people were at great strife with the children of Ammon: and I called you to assist me, and you would not do it.

3 And when I saw this, I put my life in my own hands, and passed over against the children of Ammon, and the Lord delivered them into my hands. What have I deserved, that you should rise up to fight against me?

4 Then calling to him all the men of Galaad, he fought against Ephraim: and the men of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

5 And the Galaadites secured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

6 They asked him: Say then, Shibboleth, which is interpreted, An ear of corn. But he answered, Sibboleth, not being able to express an ear of corn by the same letter. Then presently they took him and killed him in the very passage of the Jordan. And there fell at that time of Ephraim, two and forty thousand.

* Supra, z. 6.—b A. M. 2848.

H.—S. Epiphanius (Hær. 55 and 78) informs us, that "at Sichem an annual sacrifice was still offered up in the name of the virgin, and that she was revered as a goddess by the people in the vicinity."

CHAP. XII. VER. 1. *Sedition.* Heb. "the men of Ephraim shouted together" to arms.—*North.* Sept. "Sepheha." The Heb. may either signify the north, or some city. Mont.—It is probable that Ephraim went to quarrel with Jephthah at Abel, before he had returned to Maspha. C.—*House.* Heb. and Sept. add, "with or upon thee." M.

VER. 2. *Strife,* to defend our property.—*I called.* Drusius doubts whether he sent an express invitation to Ephraim, otherwise how durst they assert that they had not been summoned? C.—But we may rather give credit to Jephthah. The condition of the nation was a sufficient invitation, as they knew that the greatest preparations were making for war on both sides, and it was their duty to come forward. H.

VER. 3. *Hands,* exposed to all sorts of danger. I resolved to defend myself to the utmost, 1 Kings xix. 6; Eccles. x. 2. C.

VER. 4. *Fugitive.* Vile and timid, so that his brethren around him might destroy him at any time. M.—Galaad dwelt in the midst of the descendants of Joseph. H.—But Ephraim, in despite, had represented him as an outcast. Their envy deserved to be severely punished. C.—The same passion had nearly excited them to make war upon Gedeon. Chap. viii. M.

VER. 6. *Letter.* Prot. "Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right." The interpretation of the first word is added by S. Jerom, (H.) and denotes also "a running water" (M.); whereas the Ephraimites pronounced a word which signifies "a burden," not being able to utter properly *ss*, or *schin*, for which they substituted *s*, or *samec*, *sibloth*. H.—In the same nation a variety of pronunciation frequently distinguishes the inhabitants of the different provinces. The Galileans were thus known from the rest of the Jews. Matt. xxvi. 23.

VER. 7. *His city.* Maspha, in the country of *Galaad*. Chap. xi. 34. C.—Heb. "in the cities;" whence the Rabbin have idly conjectured that parts of his body were interred in different cities out of respect, or that they rotted off, in punishment of the sacrifice of his daughter. Munster.

VER. 8. *Bethlehem* of Juda, where Booz also was born. C.—The Rabbin make him the same person with Abesan. Serar. q. 5.—Maldonat (in Matt. ii. 1) believes that this judge was of a city in Zabulon. Jos. xix. 15. M.—In the sixth year of Abesan the Philistines compelled the Israelites to pay tribute, (chap. xiii. 1,) and Samson was born A. 2860. Salien.

VER. 9. *House,* or family, though perhaps not under the same roof. M.

VER. 11. *Ahialon.* Eusebius calls him Adon, and his successor Labdon. C.

7 And Jephthah, the Galaadite, judged Israel six years: and he died, and was buried in his city of Galaad.

8 After him Abesan of Bethlehem judged Israel:

9 He had thirty sons, and as many daughters, whom he sent abroad, and gave to husbands, and took wives for his sons, of the same number, bringing them into his house. And he judged Israel seven years:

10 And he died, and was buried in Bethlehem.

11 To him succeeded Ahialon, a Zabulonite: and he judged Israel ten years:

12 And he died, and was buried in Zabulon.

13 After him, Abdon, the son of Illel, a Pharathonite, judged Israel:

14 And he had forty sons, and of them thirty grandsons, mounted upon seventy ass-colts, and he judged Israel eight years:

15 And he died, and was buried in Pharathon, in the land of Ephraim, in the mount of Amalech.

CHAP. XIII.

The people fall again into idolatry, and are afflicted by the Philistines. An angel foretelleth the birth of Samson.

AND the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

3 An angel of the Lord appeared to her, and said: Thou art barren and without children: but thou shalt conceive and bear a son.

4 Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing.

* Gen. xvi. 11; 1 Kings i. 20; Luke i. 31.—d Num. vi. 34.

—Salien says that he entirely omits the ten years of Ahialon's administration, though his name occurs in the body of the Chronicle, as being in the Heb. and not in the Sept. H.

VER. 13. *Illel.* Josephus reads "the son or servant of Helon," whom some have confounded with Ahialon, though contrary to the Hebrew. C.—That author supposes that Abdon reigned in peace. But it seems that he and the two others preceding him in the government of the people, were forced to purchase rest by paying tribute. Salien, A. C. 1193.

VER. 14. *Colts.* This was as great a distinction as to keep one's coach among us. Chap. x. 4. C.—This judge succeeded Ahialon, A. 2872, A. C. 1182, the year after Troy was taken.

VER. 15. *Amalech.* The situation of this mountain, as well as of the town of Pharathon, is unknown. Some have supposed that Amalec had formerly had possession of this country. Chap. v. 14. Sept. Alex. reads "Mount Lanak." But this place occurs no where else, and other copies agree with the Vulgate. H.—Amarias, who entered upon the pontificate the same year that Heli was born, died after a reign of thirty-nine years, A. 2879, and left the care of the people to Achitob and Samson for twenty years. Salien.

CHAP. XIII. VER. 1. *Years.* It is not clear whence this sixth and longest servitude is to be dated. If it terminated at the death of Samson, when the Philistines lost their chief nobility, &c., we must allow that the Israelites began to be obliged to pay tribute in the sixth year of Abesan. A. C. 1193. Salien. Chap. xii. 8. H.—Marsham dates from the third month after the death of Jair, to the third year of Samuel, during which period Heli governed in one part, and Jephthah, Abesan, Ahialon, and Abdon in other provinces of Palestine. It is not very material which of these systems be adopted, as they do not contradict the text. C.—The servitude had scarcely commenced when God provided Samson a deliverer for his people. Salien, A. 2860. H.

VER. 2. *Saraa,* in the confines of Juda and of Dan, ten miles north of Eleutheropolis. Euseb.—Manue seems to have resided in the country, near this town, ver. 25. M.

VER. 3. *Angel,* in human form. Some Protestants pretend that he was "the Son of God," and yet (ver. 16) they say, "he sought not his own honour, but God's, whose messenger he was," (Bible, 1603,) in which they plainly contradict themselves, or else teach Arianism, as if the Son were not true God, and equal to his Father. W.—The title of God, (Jeve,) which is given to this angel, (ver. 15, 21,) is no proof that he was the Supreme Being. Chap. vi. 11.

VER. 4. *Thing.* Exhortations to observe the law are not unnecessary. S. Aug. q. 50. Besides, the things which common people might take, such as wine, grapes, &c., were unclean for the Nazarites. C.—This was a preparation for the

5 Because thou shalt conceive, and bear a son, and no razor shall touch his head : for he shall be a Nazarite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 And when she was come to her husband, she said to him : A man of God came to me, having the countenance of an angel, very awful. And when I asked him whence he came, and by what name he was called, he would not tell me :

7 But he answered thus : Behold thou shalt conceive and bear a son : beware thou drink no wine, nor strong drink, nor eat any unclean thing : for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and said : 'I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.'

9 And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife, as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

10 She made haste, and ran to her husband : and told him, saying : Behold the man hath appeared to me, whom I saw before.

11 He rose up, and followed his wife : and coming to the man, said to him : Art thou he that spoke to the woman ? And he answered : I am.

12 And Manue said to him : When thy word shall come to pass, what wilt thou that the child should do ? or from what shall he keep himself ?

13 And the angel of the Lord said to Manue : From all the things I have spoken of to thy wife, let her refrain herself :

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing : and whatsoever I have commanded her, let her fulfil and observe.

15 And Manue said to the angel of the Lord : I

^a Gen. xxxii. 29.—^b A. M. 2849.

child who should abstain from all unclean things, not only for a time, (Num. vi.,) but during his whole life, that he might be a more perfect figure of Christ. W.

VER. 5. *Begin.* The power of the Philistines was greatly broken by Samson. Chap. xvi. 13. M.—But Samuel, Saul, and David had still to contend with them. 1 Kings vii. 13. H.

VER. 6. *And when, &c.* Heb., Chal., Syr., Arab., and the Vatican Sept., read a negation, "And I did not ask him whence he came; neither did he tell me his name." The other copies of the Sept., S. Aug., (q. 51,) &c., agree with the Vulg., though S. Aug. suspected that the negation was wanting. C.

VER. 12. *Himself.* Heb. and Sept. "What shall be the judgment (education, C.) of the boy, and what his works ? (or Prot.) how shall we do unto him ?" H.

VER. 13. *Let her refrain, &c.* By the Latin text it is not clear whether this abstinence was prescribed to the mother or to the child : but the Heb. (in which the verbs relating thereto are of the feminine gender) determineth it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a *Nazarite of God*, (ver. 5,) that is, one set aside in a particular manner, and consecrated to God ; now the Nazarites, by the law, were to abstain from all these things.

VER. 15. *Dress.* Heb. and Sept. "let us make." Vulg. *faciamus*, is used either for a common feast or for a sacrifice. Exod. xxix. 36. Manue did not yet know who the angel was. He only designed to give him something to eat. A kid was then esteemed the most delicious food, and physicians esteem it very wholesome. C.

VER. 17. *Honour thee with a suitable reward.* 1 Tim. v. 17.

VER. 18. *Wonderful.* Heb. *Plai*. Some have concluded that this was the proper name of the angel, as it is one of the titles of the Messias. Isa. ix. 6. But

beseech thee to consent to my request, and let us dress a kid for thee.

16 And the angel answered him : If thou press me, I will not eat of thy bread : but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

17 And he said to him : What is thy name, that, if thy word shall come to pass, we may honour thee ?

18 And he answered him : "Why askest thou my name, which is wonderful ?"

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things : and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground ;

21 And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

22 And he said to his wife : We shall certainly die, because we have seen God.

23 And his wife answered him : If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands ; neither would he have showed us all these things, nor have told us the things that are to come.

24 ^b And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

CHAP. XIV.

Samson desireth a wife of the Philistines. He killeth a lion : in whose mouth he afterwards findeth honey. His marriage feast and riddle, which is discovered by his wife. He killeth and strippeth thirty Philistines. His wife taketh another man.

THEN ^cSamson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines,

2 He came up, and told his father and his mother,

^c A. M. 2867, A. C. 1137.

it is more probable that the angel did not reveal his name. Chal. Others divide this sentence thus, "and he (the angel, or rather God) was wonderful." He was the author of all miracles, to whom sacrifice was immediately offered. C.

VER. 19. *On.* Manue was convinced that the person who had authorized him to offer sacrifice had power to dispense with him. W.—The angel "did wonderful things," as the Heb. may be explained, causing a flame to proceed from the rock and to consume the victim, as Josephus assures us, (C.) and as the angel who had appeared to Gedeon had done. Chap. vi. 21. M.

VER. 22. *Seen God :* not in his own person, but in the person of his messenger. The Israelites, in those days, imagined they should die if they saw an angel, taking occasion perhaps from those words spoken by the Lord to Moses, (Exod. xxxiii. 20,) *No man shall see me and live.* But the event demonstrated that it was but a groundless imagination. Ch.—*Aleim* is applied to angels and men, as well as to *God*. C.

VER. 23. *Come.* The wife of Manue allays his fears with great prudence, as she observes that God had just promised them a son. H.

VER. 24. *Samson* signifies, "His sun, or joy;" or Syr. "service." C.—"His, or a little sun." M.—*Blessed him* with graces and strength suitable for his office. C.

VER. 25. *To be.* Sept. "to walk along." Jonathan, "to sanctify." Samson began to manifest an eager desire to deliver his brethren. C.—*Dan*, as it was called from those 600 men who encamped here, when they were going to take Lais. Chap. xviii. 12. H.

CHAP. XIV. VER. 1. *Thamnatha*, in the confines of the tribes of Juda and Gad, and of the Philistines, who often took it from the latter. It is called *Thamna*, Gen. xxxviii. 12, (Bonfrere,) and lies near Lidia, Euseb.



saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

3 And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me; for she hath pleased my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him, raging and roaring.

6 And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

7 And he went down, and spoke to the woman that had pleased his eyes.

8 And after some days, returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honeycomb.

9 And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

10 So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

11 And when the citizens of that place saw him,

VER. 3. *Eyes.* He probably informed his parents (H.) that he was inspired by the Lord, ver. 4. W.—The Jews say that he had first converted this woman; and interpreters generally excuse his conduct. C.—If the conversion of this woman were well attested, there would be no difficulty about his marrying her, as Salmon did Rahab. S. Matt. i. 5. See Lyran, A. Lapide, &c. H.—Heb. “She is right in my eyes.” His parents were at length convinced that he was directed by God. T.

VER. 4. *He sought.* This may be understood either of the Lord, or rather of Samson. C.—Sept. “because he himself sought to retaliate upon the Philistines.” Heb. “that it was of the Lord that, or because he sought an occasion to take,” &c. H.

VER. 5. *Young lion,* not quite so strong as an old one, but in its vigour. Rabbin. C.—*Met him.* Heb. “roared against him.” H.—His parents were at some distance. M.

VER. 6. *Spirit,* increasing his courage and strength. M.—This shows that the strength of Samson was miraculous, attached to the keeping of his hair, and the observance of the duties of the Nazarites. C. Chap. xvi. 19.—*Mother.* The modesty which he displays is more wonderful than the feat of valour. H.—Brave men are never boasters. M.

VER. 7. *Spoke.* Sept. “they spoke;” both Samson and his parents (M.) asked the young woman in marriage, Gen. xxiv. 57; Cant. viii. 8. C.—*That had.* Prot. “and she pleased Samson well,” as at first, ver. 3. H.

VER. 8. *A honeycomb.* There was a very remarkable providence in this particular of the history of Samson. From which also in the mystical sense we may learn what spiritual sweetness and nourishment our souls will acquire from slaying the lions of our passions and vices. Ch.—Samson waited some time before he went to celebrate his marriage. The Rabbin say a full year was the usual term after the espousals (Est. ii. 12); and many have translated “after a year.” Chal., Arab., &c. During this space the flesh of the lion would be consumed, and bees might make honey in its skeleton. C.

VER. 10. *Father.* Before the nuptials, the young man was not accustomed to go to the house of his future bride. Montanus.—Samson’s mother also accompanied him. Abul.—*Do.* Sept. “Samson made there a feast for seven days, because young men do so.” H.

VER. 11. *With him.* Some imagine that these were placed to watch his motions. But he had surely invited them, ver. 15. During the time that the nuptials were celebrated these men (who are called the friends of the bridegroom, Matt. ix. 15) are said to have been exempted from all public charges. Mont. C.

VER. 12. *Riddle.* Such obscure and ingenious questions were much liked in the East, 3 Kings x. 1. The Egyptians concealed the mysteries of their

they brought him thirty companions to be with him.

12 And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle, that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Soothe thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father’s house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle, which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother: and how can I tell it to thee.

17 So she wept before him the seven days of the feast: and, at length, on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they, on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

19 And the Spirit of the Lord came upon him, and

religion, and Pythagoras his choicest maxims, under them. S. Clem. strom. 5. The Greeks proposed these *γοιφούς* at feasts, determining some reward or punishment to those who succeeded or failed to explain them.—*Shirts.* Heb. *sodinim*, “sindons,” the garment which was worn next the skin. Mark xiv. 51. It was used also by women, (Isa. iii. 23,) and is probably the same which is called a *tunic*. C.—*Coats.* Heb. “change of garments.” Some understand new and splendid garments. But Samson complied with his promise, by giving such as he found upon the thirty men whom he slew, ver. 19. H.—The custom of making presents of garments has long prevailed in the East. The Turkish emperor still receives and makes such presents to ambassadors. C.—Their long robes may easily be made to fit any person. H.

VER. 14. *Sweetness.* The explication of the ancient riddles frequently depended on the knowledge of something that had taken place. In a spiritual sense, the Philistines might be considered as those strong ones who had domineered over Israel, but would shortly afford them the spoils of a glorious victory. Jesus rises triumphant from the grave, and, after he has been persecuted and tormented in pieces, becomes the food of Christians. S. Aug., &c. C.

VER. 15. *Seventh day* of the week, (Salien,) which was the fourth of the feast; and the Syr., Arab., and some editions of the Sept. read, “the fourth.” The young men tried their skill for three days; when, despairing of success, they solicited Samson’s wife to draw the secret from him. She tried; but the seventh day being come, or at hand, (M.) the men began to threaten her, so that she became more importunate, and obtained her request. She had been weeping during a great part of the seven days, (ver. 17, C.) or perhaps she had begun to tease him from the beginning. M.—*Strip us.* Sept. “to impoverish us.” Homer (Odys. Z.) insinuates that it was customary for the bride to furnish her attendants with white linen garments. These companions of Samson fear that they are going to be losers by the honour which they do him. C.—They compel his wife by threats to betray his secret, and still destroy her afterwards: thus persecutors frequently treat those who comply with their demands, and deny the faith. W.

VER. 18. *Down,* at which time the day ended among the Jews.—*Heifer.* This proverbial expression means that another’s property had been used against himself. H.

VER. 19. *Riddle.* Samson must no longer be considered as a private man. He was authorized by the Spirit of the Lord thus to punish the oppressors of Israel. C.—Though these thirty men had done him no injury in person, (H.) they had sinned against God, and deserved to die. Salien.—He slew them publicly in the city, (M.) though others believe that he did it in the neighbouring country as it does not appear that the people knew of their death. C.

he went down to Ascalon, and slew there thirty men, whose garments he took away, and gave to them that had declared the riddle. And being exceeding angry, he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

CHAP. XV.

Samson is denied his wife: he burns the corn of the Philistines, and kills many of them.

AND a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber, as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless in what I do against the Philistines: for I will do you evils.

4 And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

5 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the oliveyards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson, the son-in-law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

^a A. M. 2368, A. C. 1136.

VER. 20. *Companions*, the chief friend of the bridegroom, (John iii. 29,) the paronymph. S. Amb. C.—Prot. “But Samson’s wife was given to his companion, whom he had used as his friend.” It seems her father had supposed, from Samson’s keeping away for a long time, that he had abandoned her. H.—But, though he offered some sort of recompence, (M.) he justly fell a victim to the people’s rage, who abhorred adultery, (C.) and were irritated at the persecution which he had brought upon them. Chap. xv. 2—6. H.

CHAP. XV. VER. 1. *After*. The same term is used in the original as chap. xiv. 8, which may be rendered “a year after,” as it is not probable that the wife of Samson should be married to another, nor that he should lay aside his resentment, much sooner. C.

VER. 3. *Evils*. This is a declaration of war, made by Samson in person, against a whole nation. H.—He does not wish to engage his countrymen in the quarrel, that they may not be more oppressed. God chose that he should weaken the Philistines by degrees. They had been apprized of the injustice done to Samson, and did not strive to hinder it, so that they all deserved to suffer. Grot. E. C.

VER. 4. *Foxes*. Being judge of the people, he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country, (Ch.) as we may gather from Cant. ii. 15; Lam. v. 15. M.—Hence many places received the name of *Sual*. Jos. xv. 28, and xix. 42.—*Torches*. Heb. and Sept. “a torch or firebrand,” (H.) made of resinous wood, such as the pine, olive, &c., which easily catch fire, and are extinguished with difficulty. C.

VER. 6. *Father*. Thus they met with the fate which the woman had endeavoured to avoid, by an infidelity to her husband. Salien.—The princes of the Philistines acknowledged the wrong which had been done to Samson, and thus testify their abhorrence of adultery. C.—Some Heb. MSS. confirm the Sept., Ar., and Syr. versions; and instead of “her father with her,” read, “and her father’s house,” (Kennicott,) or all his family.

VER. 7. *Of you*. He intimates that they should answer for the injustice which they ought to have prevented, or punished sooner. H.—Heb. “If you had done like this,” and slain the father and daughter, I should be quiet. D.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jaw-bone, where their army was spread abroad.

10 And the men of the tribe of Juda said to them Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him: We are come to bind thee, and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me that you will not kill me.

13 They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the Jaw-bone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15 And finding a jaw-bone, even the jaw-bone of an ass, which lay there, catching it up, he slew therewith a thousand men.

16 And he said: With the jaw-bone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men.

17 And when he had ended these words, singing, he threw the jaw-bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone.

VER. 8. *Thigh*. Striking this part is often mentioned as a mark of consternation. Jer. xxxi. 19. M.—Heb. “and he smote them thigh and leg, with a great slaughter.” H.—Vatable supposes this means an entire destruction. Chaldee, “he smote both horse and foot.” He rendered them incapable of fleeing, or of making resistance. Nah. ii. 5. C.—*Cavern*. Heb. *sāip*, signifies “the top, branch,” &c. The rock might be covered with wood, (C.) and was situated in the confines of the tribes of Simeon, Juda, and Dan. 1 Par. iv. 32. M.

VER. 9. *Spread*. Heb. “encamped in Juda, and spread themselves in Lechi.” H.

VER. 12. *Kill me*, in a treacherous manner. He was not afraid of them. C.

VER. 13. *Cords*. Heb. *ānuth*, Sept. *Καλωδίοις*, denote strong ropes or cables. M.—Etam is not in Heb. or the Sept. H.

VER. 14. *Bone*. Heb. “Lechi,” as it was called after the slaughter made by Samson, ver. 15. It is about twenty miles to the east of Ascalon. C.—*Approach*: lit. “the smell.” This expression is often used to denote burning. Sept. Chap. xvi. 9; Dan. iii. 94.

VER. 16. *Asses*. He insists on this particular, as such an unusual weapon rendered his victory more astonishing, and he would not leave any room for doubt. Heb. is variously translated, “with the jaw-bone of an ass, I have made a heap, yea, two heaps; with the jaw-bone of an ass I have defeated a thousand men.” Syr., &c. Castalion and Bonfrere defend the Vulg. The Sept. have, “with the jaw-bone of an ass I have entirely taken them off, (H. defeating them) with,” &c. C.—This verse formed the chorus of Samson’s song. H.—He did not take the glory to himself, as Josephus (v. 10) would insinuate, but attributed the victory to God, ver. 18. Salien, A. C. 1172. This miracle of strength can no more be accounted for by reason than many others. W.

VER. 17. *Which is*, &c. This is added by the Vulg., being the interpretation of the Sept. *Αναιρησίς* (C.); though it also signify, “the slaughter.” S. Amb. ep. 19. H.—The Syr. and Arab. have read *domoth*, “the blood,” instead of *ronoth Lei*, “the lifting up;” or as others would have it, “the throwing down of the jaw-bone.” C.—Samson had snatched it from the ground, slew the thousand Philistines, and left it as a monument of his victory. H.

18 And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drunk them, he refreshed his spirit, and recovered his strength. Therefore the name of that place was called The Spring of him that invoked from the jaw-bone, until this present day.

20 And he judged Israel, in the days of the Philistines, twenty years.*

CHAP. XVI.

Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

HE^b went also into Gaza, and saw there a woman, a harlot, and went in unto her.

2 And when the Philistines had heard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went out.

3 But Samson slept till midnight, and then rising, he took both the doors of the gate, with the post thereof and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

4 After this he loved a woman, 'who dwelt in the valley of Sorec, and she was called Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

6 And Dalila said to Samson: Tell me, I beseech thee,

* Infra, xvi. 31.—^b A. M. circiter 2880.

VER. 18. *Thirsty.* S. Ambrose (ep. 19 or 70) follows Josephus, (M.) in supposing that the arrogance of Samson, in attributing the victory to his own strength, was thus punished. But others are more favourable to the hero, (C.) and suppose that his thirst was occasioned by the extraordinary fatigue. He sufficiently testifies that he had received all from God, (M.) and he is immediately favoured with another miracle. H.—God is able to grant victory by the most feeble instruments, and he is never wanting when his presence is requisite. S. Aug. Doct. iv. 15. T.

CHAP. XVI. VER. 1. *A harlot*, or an innkeeper; for the Heb. word signifies either. Ch.—We have already noticed the ambiguity of the word *zune*, which occurs Jos. ii. 1, and is applied to Rahab. This woman seems to have been of the same profession. Gaza was one of the strongest towns of the Philistines, on the south of the country.

VER. 2. *Setting.* Heb. "they laid wait for him all night in the gate, . . . and were quiet all night, saying, In the morning, when it is day, we shall kill him." They hoped to seize him unawares, (H.) as they were afraid to rouse this lion, and hence probably refrained from setting fire to the house (C.); though they might be deterred from doing this by the fear of the conflagration spreading to other parts of the city, (H.) and by an over-ruling Providence. Salien.

VER. 3. *Bolt*, (*serâ*,) which many translate, "lock." H.—The doors of the Hebrews were fastened with bars tied in a curious manner, so as to require a sort of a key, and not to be opened but on the inside. Hebron was above thirty miles distant: but travellers mention a small hill, where they say the doors were left in the vicinity of Gaza (C.); and the text does not assert that Samson carried them as far as Hebron. H.—He went out by that gate, contrary to the expectations of the Philistines, who supposed that he would go towards Thamnatha. If any saw him, none durst encounter the hero, as they had not yet forgotten the thousand slain with the jaw-bone. Salien. W.

VER. 4. *After this.* The lamentable fall of Samson took place in the last year of his administration, when Heli, of the house of Thamar, succeeded Achitob I. in the high priesthood. A. C. 1154. Salien.—*Sorec* was not far from Saraa, where Samson was born. It probably belonged to the Philistines, as Dalila is generally supposed to have been of that nation, and most people believe, a harlot. C.—*Dalila*. Some are of opinion she was married to Samson; others, that she was his harlot. If the latter opinion be true, we cannot wonder that, in punish-

wherein thy greatest strength lieth, and what it is, wherewith if thou wert bound, thou couldst not break loose.

7 And Samson answered her: If I shall be bound with seven cords, made of sinews not yet dry, but still moist, I shall be weak like other men.

8 And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him;

9 Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow, when it smelleth the fire: so it was not known wherein his strength lay.

10 And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound.

11 And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men.

12 Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila said to him again: How long dost thou deceive me, and tell me lies? Show me wherewith thou mayest be bound. And Samson answered her: if thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

14 And when Dalila had done this, she said to him: The Philistines are upon thee, Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace.

* A. M. circiter 2885.

ment of his lust, the Lord delivered him up by her means into the hands of his enemies. However, if he was guilty, it is not to be doubted, but that under his afflictions he heartily repented and returned to God, and so obtained forgiveness of his sins. Ch.

VER. 7. *Her*, in jest. H.—*Sinews*; such were frequently used for strength. H.—*Moist*. Heb. "seven bands, green and moist;" as if he were speaking of willow twigs or bands made of the rind of trees, &c. But we need not abandon the Sept. and Vulg. to follow the moderns in this place, as *ithor* unquestionably means cords of sinews, and the epithet, *green*, is applied to the eyes of Moses, (Deut. xxiv. 7,) to denote their shining vigour and strength; so here it may signify that the sinews were to be fresh and in full perfection. C.

VER. 9. *Fire.* Prot. "and he brake the withs, as a thread of tow is broken when it toucheth the fire." H.—Thus he played with her, never suspecting that the enemy was concealed so near. C.

VER. 13. *Lace*, (*licio*,) "the woof about the beam," &c. Heb. "the web, (14) and she fastened it," &c. The original text is here imperfect. H.—The Sept. have preserved eighteen words, which have been omitted in Heb. "the web, [and fasten them with a pin unto the wall, then shall I be weak, and be as another man. (14) And it came to pass, when he slept, that Dalila took seven locks of his head, and wove them with a web,] and fastened them with a pin [unto the wall,] and said," &c. Kennicott, Diss. 2.—The Vulg. expresses the whole idea in fewer words: but the Heb. leaves the proposal of Samson imperfect. It is observable that Grabe's edition of the Alex. Sept. has no mark of any thing being redundant; whence we might suppose, that in the days of Origen, (whose marks he endeavours to exhibit,) the Hebrew agreed with the Greek version: but the 14th verse is rather different from the Vatican copy, which has been given above.—"And Dalida (so the Sept. always style her) lulled him asleep (*εκοιμησεν*, as ver. 19, H.); and she wove the seven curls of his head with the woof, (*εκτασεως*), and she fastened them with the pins of wood into the wall," &c. H.—The Heb. text is liable to many difficulties, says Calmet: "If thou shalt make a tissue of seven locks of my head with the veil, which thou weavest, and shalt fasten it to a nail, I shall become weak as another man; or, If thou weave together my hair and thy thread," &c. The ancients were accustomed to weave standing. Samson was probably lying on the ground while Dalila was acting this farce. C.